

IN this appendix is given an alphabetical list of all the cities and towns, in which books are known to have been published, with names and dates, in the 15th century; with the date of the first book, and as far as it can be discovered, the name of the first printer in each place, extracted principally from Maittaire's *Annales Typographici*.

We shall subjoin two or three articles in this list: as they may serve to give the reader a general idea of the rise and progress of printing, especially in England. The catalogue would have been more satisfactory, if the titles of the books had been inserted, as well as the names of the printers.

Mentz,	Fust and Schoeffer,	
		1457
Augsburg,	John Bessler,	1466
	{ Conrad Sweyn-	
Rome,	heim,	1467
	{ Arnold Pannartz,	
	{ Anonymus [Cor-	1468
Oxford,	felliis,]	
	{ T. R.	1480
	{ Theodoric Rood,	1481
	{ Ulric Geing,	
	Martin,	
Paris	{ Crantz. M. Fri-	1470
	burger,	
Strasbourg,	Hen. Eggestein,	1471
	{ Will. Caxton,	1477
Westminster,	{ Winand de Word,	1495
St. Albans,	Anonymus,	1495
	{ Anonymus,	
London,	{ W. de Machlinia,	1481
	{ John Dettou,	
Harleim,	Jacobus Beggaard,	1448

These, we apprehend, are rather the dates of some of the first books now extant, than the dates of those which were actually the first: or rather the dates of the first which occurred to Maittaire.

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THE
HISTORY
OF THE
Art of Printing,
Containing an Account of It's
Invention and Progress
IN
EUROPE:

WITH
The NAMES of the Famous PRINTERS,
The PLACES of Their Birth,
And the WORKS printed by Them.

AND
A Preface by the *Publisher*
TO
The PRINTERS in SCOTLAND.

EDINBURGH:

Printed by JAMES WATSON. Sold at his Shop, opposite to the *Lucken-Booths*; and at the Shops of DAVID SCOT in the *Parliament-Close*, and GEORGE STEWART a little above the *Crofs*. M. DCC. XIII.

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T H E
Publisher's PREFACE
 T O T H E
 P R I N T E R S *in Scotland.*

GENTLEMEN,



H A T Men are not born for themselves, but for the Republick, is an ancient and universally applauded Maxim. And it is so agreeable to right Reason, that the wisest and best Part of Mankind, in every Age since the Creation, have endeavour'd to lay the Foundation of a lasting good Name, by every Action of their Life; whereby they might improve the Body or Society of which they were Members. To this Principle it is, that we owe the Invention or Improvement of all the Arts and Sciences that are instructive or beneficial to Man. 'Mongst which the Invention,

The Publisher's Preface

and vast Improvement, of the no less honourable, than useful and admirable Art of PRINTING, which we profess, deserves a very eminent Place : Since by It, all Sorts of Learning, Sacred or Profane, and every Kind of profitable Instruction and Invention are both publish'd and preserv'd ; as my Author, I here give you the Translation of, shews clearly and copiously enough.

This Book, being the History of the Beginning and Advancement of our Art, shews the Character of the Men who first profess'd It, the Marks of Honour paid them, whilst alive ; nay, and the Monuments rais'd to preserve their Memories after Death. By all which 'tis plain, That those illustrious Persons were honour'd, and ranked among the best of their fellow Citizens, in those Times : Whereas now, we are scarcely class'd or esteem'd above the lower Forms of Mechanicks. How we came to lose that Honour and Respect due to our Profession, (since the present Age is much more learned, and I believe, as just too, and discerning of Merit as their Ancestors) shall be a little inquir'd into. But first let me give some general Account of this Work.

It bears the Title of, *The History, &c. of our Mystrious Art* ; and the Author, with great Exactness and Candor, fairly shews the Claims, Reasons and Authority supporting them,

to the PRINTERS in Scotland. 5

them, on both Sides, in the lasting Contest betwixt the Towns of *Mentz* and *Harlem*, for the Glory of the Invention. A clear Mark, what a solid Honour 'tis esteem'd for a Town to have been the noble Theatre, where so wonderful an Art was first brought to Light.

He next gives the Names of the first learned Printers, together with a Catalogue of the Works printed by them, and the Marks of Honour paid to them by their Fellow-Citizens and Country-Men; which will more than enough justify what I have affirm'd above.

The Author wrote in *French*, and I have caus'd translate it for my own, and the common Benefit of these practising the Art in this Part of *Britain*; without proposing any other Advantage or Gain by it, but the Improvement of the Art, or at least raising It to the Pitch of Perfection It was at here in former Times. And since we are, I trust, all of us honest Men, and of better Spirits than to propose the Earning our Bread as the chief and only End of our Labour; I entertain a settled well grounded Hope, that the Perusal of this, will inspire us all with a noble and generous Emulation of equalling, nay, exceeding, if we can, the best Performances of our laudable Ancestors in the Employment. That since our Native Country has at present as many good Spirits, and Abundance of more Authors than in any former Age; we may

make it our Ambition, as well as it is our Interest and Honour, to furnish them with Printers that can serve them so well, that they need not, as many of our former Authors have been forc'd to do, go to other Countries to publish their Writings, lest a learn'd Book should be spoil'd by an ignorant or careless Printer.

Thus, Gentlemen, we shall have this Honour, which is truly more valuable than immense Sums of Money or opulent Estates, that, for the Glory of our Country, we have retrieved the Art of PRINTING, and brought It to as great Perfection as ever It was here in former Times.

Our Author has not been pleas'd to take any Notice of the Time, when PRINTING first commenc'd in *Britain*, and scarce mentions any of the Works printed in this Island; tho' our Performances that way have exceeded those of other Places, of which he makes very honourable Mention. Therefore leaving the History of Printing in *England* to their own Writers, who are very capable to do themselves Justice; I shall now only summarily relate, (what perhaps you may have a more particular and exact Account of hereafter) the Beginning, Progress and late Decay of our Art in this Part of the Island; and conclude this Preface with a few Advices or Overtures, which I kindly offer to you, not as pretending to teach other Masters

to the PRINTERS in Scotland. 7

of the Art ; but as one carrying a Lantern in a dark Night, that I may communicate to others the Light by which I myself walk.

We had PRINTING very early here, nor could we miss of being soon let in to that Art, having, at the Time of Its Invention, a close and constant Trade with the Low Countries. And if PRINTING was first invented at *Harlem*, we, who had then our Staple-Port at *Antwerp*, might probably have It as soon as any of their Neighbours.

And that we had It from *Holland*, is clear from our Cases and Presses being all of the *Dutch* Make, till of late Years ; and from our Manner of Working, in Distributing the Letter on Hand with the Face from us and the Nick downwards ; and our making Ink, as the Printers there do, to this Day.

Nor makes it any thing against this, That we have few or none of those Books, first printed here, extant ; since most of them were either Books of Saints Lives, and Legendary Miracles, or Books of the Devotions then in Vogue, or against the first Reformers. All which Kind of Books were either carry'd away by Priests who fled beyond Seas, or were destroy'd by our Reformers, in the Heat of their Zeal. However, there are some pretty old ones yet to be seen ; such as, *Scotland's Complaint*, printed at *St. Andrew's* in the Year 1540. And that Printers

were numerous here at that Time, is evident from an Act of the Parliament, held in the Year 1540, empowering the Clerk of the Register to print the Acts of Parliament, that concern the Common-Weal, by what Printer he shall please within this Realm. *Vide Act 127. Parl. 7. James V.*

Among the Books printed here, which are preserved, we have *Archbishop Hamilton's Catechism*, printed at *St. Andrew's*, in the Year 1551; A *Folio Bible*, printed at *Edinburgh* by *Thomas Bassandyne*, in the Year 1576; *Buchanan's History*, printed at *Edinburgh* by *Alexander Arbuthnet*, in the Year 1582; The *Folio Bible* printed at *Edinburgh* by *Andrew Hart*, 1610; And *The Muses Welcome to King James*, printed at *Edinburgh* 1618. Which Books are as fairly and correctly printed as any publish'd at that Time, in any Place in *Europe*; particularly *Hart's Folio Bible*, which was so universally esteem'd a Master-Piece, that many After-Impressions of the Bible in *Folio*, had, as the greatest Commendation that could be made of them, at the Foot of their Title-Pages, that they were conform to the Edition printed by *Andrew Hart*. Now it being a sure and constant Maxim, That no Man can attain of a sudden to Perfection in any Art; it is, if not a Demonstration, at least a Presumption equal to a Proof, That we had Printing many Years before we arriv'd at the Skill of making

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making such excellent Standard-Performances, as Bibles in *Folio*, &c.

And as we were early famous for our Printing: So by the exact Skill of our *LICK-PRIVICK, NEFIELD, DAVIDSON, BASSANDTNE, WALDGRAVE, HART, RABAN, BRYSON, YOUNG*, and other excellent Masters, we maintain'd the same Reputation in our Employment, until the Rebellion rais'd against King *Charles I.* of blessed Memory. But then Religion and Learning falling into a Decay; PRINTING, the faithful Secretary to Both, underwent the same Fate with them.

The *Folio* Common Prayer-Book, printed, before those Troubles, by *Robert Young*, then Printer for this Kingdom to the Royal Martyr, is a pregnant Instance of this. I have, with great Pleasure, view'd and compar'd that Book with the *English* one in the same Volume, printed about the same Time by the King's Printer in *England*: And indeed Mr. *Young's* Book so far exceeded the other, that there could be no Comparison made between them. You'll see by That printed here, the Master furnish'd with a very large Fount, Four Sheets being inset together; a vast Variety of curiously cut Head-Pieces, Finis's, Blooming-Letters, Fac-totum's, Flowers, &c. You'll see the Compositor's Part done with the greatest Regularity and Niceness

ness in the Kalendar ; and throughout the rest of the Book. The Press-Man's Part done to a Wonder in the Red and Black ; and the whole printed in so beautiful and equal a Colour, that there is not any Appearance of Variation. But this Good and Great Master was ruin'd by the Covenanters, for doing this Piece of Work, and forc'd to fly the Kingdom.

After the Reign of the Royal Martyr, our noble Art fell into a visible Decay. *Evan Tyler*, who was then King's Printer as well as *Robert Young*, having printed for the Usurper against the King, was justly forfeited at *Scoon*, and declar'd a Rebel by King *Charles II.* Anno 1650, and forsook this Kingdom : And *Duncan Mond*, Stationer in *Edinburgh*, had a Gift of King's Printer conferr'd on him, which entirely cut off *Tyler* ; and *Robert Young*, by this Time, was dead. But the Usurper still prevailing, *Tyler* made over his Part of the forfeited Gift to some Stationers at *London*, who sent down upon us *Christopher Higgins* and some *English* Servants with him : They printed only some News-Papers and small Books, and these very ill done too. After he died, these *London* Stationers appoint *Patrick Ramsay*, a *Scots-Man* to be Overseer of that House : He was a good Workman ; but the Masters living at a Distance, and the Work coming to no Account, they sold this Printing-House to several Book-sellers

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ellers at *Edinburgh*, who, in a little time after, did divide and set up distinct Houses. These printed afterward some School-Books and practical Pieces of Divinity, but very nastily. And this I reckon the first Period of our Decay in PRINTING.

After this, *Archbald Hyslop*, a Bookseller, set up, taking in with him *William Carron* a very excellent Workman, who advis'd Mr. *Hyslop* to bring new Materials from *Holland*. They printed *Thomas a Kempis* very neatly, and some other small Books; to which is prefix'd sometimes the Name of the one, and sometimes the Name of the other.

Here we seem'd again to revive, and aim at what we had formerly been: But the unlucky Accident, I'm now to relate, gave such a Chock to our promising Hopes that way, and so clogg'd our Art, and damp'd all ingenious Attempts of advancing It; that 'tis a Wonder the Art did not perish here, It being encourag'd only in one House, where Interest, and not advancing the Art; making of an Estate, and not acquiring the Reputation of skilful Printers, was the sovereign Maxim. The Matter came thus about,

Andrew Anderson, having printed some small Books at *Glasgow*, set up at *Edinburgh*; and pretended to shew the Book-selling-Printers their Loss of wanting a Man known in the Art to oversee their Affairs. And he and they entring
into

The Publisher's Preface.

into a Project of obtaining a Gift of being the King's Printer, succeeded therein *Anno* 1671, which Gift was to continue for Forty one Years.

By this Gift the Art of PRINTING in this Kingdom got a dead Stroke; for by it no Printer could print any thing from a Bible to a Ballad without Mr. *Anderson's* Licence. He indeed printed the greatest Part of a very good *Octavo Bible Anno* 1679, in which Year he dy'd. But nothing since that Time has been tolerably well done by his Widow and Successors: For even their so much boasted of *Pool's Annotations* and *Flavel's Works*, are, in the Eyes of Workmen, but Two voluminous Botches.

After printing of one small Bible by the Widow and Partners in Company, they disagreed; the Booksellers apprehending themselves to be wrong'd in this Copartnery, (the general Fate of Copartneries) and all of them fold off their Shares of the House and Gift to Mr. *Anderson's* Widow, except *George Swinton*.

Mrs. *Anderson*, considering that her Gift was now entirely in her own Person, (except *Swinton's* Share) and that it was the most extensive that ever was heard of; and having by this Time got Money and Friends, resolv'd to make the Privileges of the Gift entire to herself: She persecuted all the Printers in *Scotland*; *Robert Sanders* (who succeeded *Andrew Anderson* in *Glasgow* about the Year 1668) was fin'd and imprison'd.

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prison'd. *John Reid* (who set up with *Patrick Ramsay*, about the Year 1680) was also imprison'd, and had his Doors shut up. And *John Forbes* in *Aberdeen* (who set up about the 1660) was process'd, and put to vast Charges.

After this Prosecution, *Robert Sanders* purchased *George Swinton's* Share of the Gift, and assumed the Title of one of the Sovereign's Printers: He brought Workmen and Materials from *Holland*, and printed several Books very well. He dy'd about 1696; and was succeeded by his Son *Robert*, who keeps his Printing-House still in *Glasgow*.

In the mean time, nothing came from the Royal Press (as *Mrs. Anderson* vainly term'd it) but the most illegible and uncorrect Bibles and Books that ever were printed in any one Place in the World. She regarded not the Honour of the Nation, and never minded the Duty lay upon her as the Sovereign's Servant: Prentices, instead of the best Workmen, were generally employ'd in printing the Sacred Word of GOD. And, in fine, nothing was study'd but gaining of Money by printing Bibles at any Rate; which she knew none other durst do, and that no Body could want them.

The whole Nation being sensible how ill they were serv'd: And the Oppression of this Monopolizer being the common Discourse in most Places of the Kingdom; Those, who formerly

merly were her Friends and supported this unaccountable Gift, began to be asham'd of her Practices and turn'd their Back upon her.

At last, his Royal Highness, the Duke of York (our late Sovereign) coming to Scotland 1680; *John Reid* informs him, by Petition, of the Persecution and Oppression he and others of his Employment had undergone thro' the Extensiveness of Mr. *Anderson's* Gift. And the Matter lying then before the Privy-Council, and being mov'd, His Royal Highness there declar'd, That it could only be the King's Meaning and Pleasure by that Gift, that his Printer should enjoy what Privileges his Royal Predecessors were in use to grant to their Printers; such as, printing of Bibles, Acts of Parliament, &c. Therefore, the Council allow'd the Printers to go on in their ordinary Work.

A little Time after this, Sir *Thomas Murray* of *Glendoick*, having carefully digested the Acts of Parliament in a better Order than they had been formerly, applied to King *Charles II.* for having them printed in that Method, by any one he should find capable to do them, in such a Manner that so great a Work requir'd; which being obtain'd, he imploy'd *John Cairns* Bookseller in *Edinburgh* (who had now Mr. *Hyslop's* Printing-House) and he brought Dutch Workmen and Materials from *Holland* for that Purpose. The Dutch-Men's Names were *Josuah Van Solingen*
and

and *Ian Colmar*. Mr. *Cairns* dying in a short Time after they came here, the *Dutch-Men* kept the House a-going, and printed the *Folio* Acts of Parliament; which is so well done, that it may be compar'd with some of the best Books printed in any Place these many Years. This Printing-House, becoming at last the *Dutch-Men's* in Property; and Mrs. *Anderson* endeavouring to stop their Working by her Gift; *David Lindsay*, Merchant in *Edinburgh*, obtain'd a Gift from King *Charles II.* [in which That of Mr. *Anderson's* is call'd a Monopoly; and Mr. *Lindsay* and his Partners are allow'd to print any Book, except what was the peculiar Privilege of the Sovereign's Printer] and for his Protecting them with his Gift, they give him a Share of their Printing-House: He and they printed several Books very neatly, under all their Names, viz. *Sir Robert Sibbald's Prodromus*, *Colison's Accomptant*, *Scots Gardner*, &c. And at last the *Dutch-Men* purchased Mr. *Lindsay's* Gift, and bought back his Share of the Printing-House.

These *Dutch-Men* falling into very considerable Debts by the purchasing of this Printing-House, and the ill Payment of most of their Employers; *James Watson*, Merchant in *Aberdeen*, my Father, (from mere Compassion to them as Strangers, and being my Mother's Countrymen) paid Money for them to thrice the

the Value of all they had in the World ; and they made over the Printing-House to him. He went to Court, *Anno* 1685, to demand a Debt due to my Grandfather, of Money lent King *Charles* II. in his Exile. But finding it could not be paid at that Time, and having now too great a Concern in Printing, crav'd a Gift of being the sole Printer of Almanacks in *Scotland*, which he obtain'd ; and was also made Printer to his Majesty's Family and Household, for which he was to have a Salary of 100 lib. *Sterl. per Annum*. He kept a Set of very good Workmen : And the Books printed by him make a better Appearance than most of what was then done in the Kingdom. He dy'd *Anno* 1687, when I was young, whom he had design'd to be bred a Printer ; and brought a good Workman, for that End, from Abroad. Before his Death he obtain'd a Gift in my Favour of being King's Printer, after the expiring of Mr. *Anderson's* Gift ; but by his Death, it was neglected to pass the Seals.

Here I must a little leave the Threed of succeeding Printers, and tell you, That in 1688, Mrs. *Anderson*, finding herself baffled by the Printers, fell 'Tooth and Nail upon the Book-sellers : And tho' she had then scarce any Bibles that could be read ; yet, under Pretence of her Gift, she seiz'd a good Quantity of Bibles brought from *London* by the Booksellers in *Edinburgh*.

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They complain'd of this to the Privy-Council, and printed the *Errata* of one of her Bibles; and after 3 Months close Debate, the Bibles were order'd to be given back, and all Printers and Booksellers allow'd to print Bibles: But the Clerk of Privy-Council was appointed to revise each Sheet before it could be cast off; which render'd that Privilege impracticable; as indeed it would have been however, for want of the Sovereign's Patent, who only can grant such a Privilege.

In October 1687, Peter Bruce (or *Bruschii*) an Engineer, a German by Birth, who brought in the Water to the Wells in *Edinburgh*, by an Order from the then Chancellor, took Possession of my Father's Printing-House, and printed some small Books: But the Mob at the Revolution, and a pretended Creditor of the *Dutch-Men's* (who long before were divested of all their Right in favour of my Father) carried away the Printing-House *brevi manu*, and the pretended Creditor sold it to the Society of Stationers that had the Council-Plea with Mrs. *Anderson*: They printed several School-Books neatly enough, having some very good foreign Workmen. These Stationers, in a short Time, sold off their Shares to *George Mosman*, one of their Number; and he printed several Books very well, while the old Set of Workmen con-

tinued with him. This House is now made over to-----

In 1695, I set up; and then Mrs. *Anderson*, notwithstanding of the above Act of Privy-Council, prevail'd with the Magistrates of *Edinburgh* to discharge my Working for some Time; and in 1701 obtain'd a Warrant from the Privy-Council on a false Representation, to shut up my Work-House: But, upon a full Information given in by me to the Lords of Privy-Council, (wherein all the Printers in *Edinburgh* concurr'd) and a Debate in the Presence of their Lordships, she was so well expos'd, that she made no Attempt afterward of that Kind.

In 1696, *George Jaffray* set up a small Printing-House; it is now extinct.

About the Year 1699, *John Reid junior* set up, and still keeps a Printing-House in *Edinburgh*.

In 1700, Mr. *Matthias Simpson*, a Student in Divinity, set up a small House; but he, designing to prosecute his Studies, left the House to his Father Mr. *Andrew*, one of the Suffering Clergy, who kept up the House till about a Year ago, that he died. This House is likewise made over to-----

In 1706, Mr. *John Spotiswood* Advocate, and Professor of the Law, brought Home a neat little House for printing his Law Books: But in a little time after, dispos'd of it to Mr. *Robert Freebairn* Bookseller, who has very much enlarg'd

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enlarg'd the same, and done several large Works in it, at *Edinburgh*.

In 1707, *John Moncur* set up, and continues to keep a Printing-House in *Edinburgh*.

And in 1711 *Mr. Peter Rae*, a Presbyterian Minister, set up a small House at *Kirkbride*, near *Dumfries*, which he continues going. He is an ingenious Man, having made a Press for his own use, and is making some Advances toward the Founding of Letters.

Thus much, Gentlemen, of what Progress PRINTING has made in this Kingdom to this Day. And as to the Gift lately obtain'd from Her Majesty, all I shall say of it is, That tho' *Mrs. Anderson* had enjoy'd her extensive Grant upwards of Forty Years, and was become rich and old; yet she left no Stone unturn'd to procure a new one: Which *Mr. Freebairn* and I being appris'd of, us'd our Interest (for the Ease and Relief of our selves and the other Printers) to get a Patent in our own Favours, which we happily obtain'd. You had no Reason to dread ill Consequences from this Gift, which is far less extensive than *Mr. Anderson's*, and gives much greater Liberty to all other Printers. And I am very hopeful, the Art of PRINTING shall lose nothing by Her Majesty's Favour to us. And tho' the Decay of PRINTING in this Kingdom proceeded chiefly from *Mr. Anderson's* Gift; yet there are

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other Things crept in amongst us from ill Custom, which till they be remov'd, as Mr. *Anderson's* exorbitant Grant now is, we can neither expect to act like our Forefathers, nor bring any Esteem to our Country by our Performances. Concerning that Matter I'll lay these Overtures before you.

I. *We generally keep no Corrector.* The Correctness of a Book is that which makes it valuable, and delightful to the Reader ; yea, registers Honour to the Memory of the Printer. How much (in these Nations) are the true Editions of the Bibles printed by *Field* sought after ? 'Twas only the Correctness of them, gain'd them Reputation ; for the *Dutch* Counterfeits, generally, far exceed them in Beauty and Clean working. The Notion, which many of us have, of saving Money this way, by correcting to our own Presses, is entirely wrong. For who among us, that can work with our own Hands, tho' ever so good a Corrector, could not earn double in the Time we spend that Way, of what we may have our Work corrected for, either by keeping a Corrector within Doors, or sending out our Proofs to some one learn'd and experienc'd in that Affair ? And as Money should not be grudg'd for that which adds both to our Credit and Interest ; so there are Abundance of young Men fit for this Work among us, who want Bread, and whom a little Time would

would bring to Experience, for so necessary a Purpose.

II. Another Cause is, *The little Esteem we have for Press-Men, and the narrow Prices given them.* 'Tis from them the Work receives its Beauty and finishing Strokes. The *Dutch*, who, it must be acknowledged, are the neatest Printers in the World, have different Thoughts of them: They give larger Wages to good Press-Men than to Compositors: They will not allow a Press-Man to work above Eight or Nine Hours in a Day, lest by working much he work not well. But here and in *England*, he that works Seventeen or Eighteen Hours, is reckon'd a choise Workman: And indeed there is a Necessity for working much, their Wages are so small; but then it is not possible to do so much and well too. For my Part, I'd rather give a Crown a Day to a good Press-Man, who brings Reputation to my Work and preserves my Letter, than Eighteen Pence to one who must certainly destroy it by careless and base Working. And therefore, I recommend it earnestly to you to get Home good Press-Men from *Holland* (as I have done with no small Charge,) till we bring our selves into a fair and comely Way of Working at the Press. 'Twas from thence our Forefathers learn'd that Part of the Art; and until that Method be practis'd by all of us, I cannot see how we can revive PRINTING here;

here; since the best Letter in the World, and tho' set up by the most skilful Compositors, will make but very pitiful Work, if the Press-Men are not good Workmen.

III. *Our Presses are now generally of the old English Fashion, which they were not formerly.* One new-fashion'd Dutch Press is worth half a Score of such. Mr. Moxon is of this Opinion, who, in his *Mechanical Exercises*, Title, *PRINTING*, admires, That his Countrymen (*English*) should be so wedded to this Old Engine, when the New One, in all Respects, is more profitable and useful. I my self have known a Press of the new Make brought hither from *Holland*, work near Twenty Years, and in all that time neither Smith nor Joiner call'd for to her; and one little Tympan-Skin, by the Carefulness of the *Dutch* Press-Man, serve all that while too. I beseech you, as you are tender of your own Interest, to bring Home your Presses from *Holland*; or make them here, after the Fashion of that Country.

IV. *The using bad Lye.* The *English* certainly keep their Letter the most clean of any in the World. The Masters themselves very oft look carefully to the making of good Lye, and preserving it so. And I wish all of us would keep Rinsing-Troughs as they do, and not grudge the small Charge of Water. For besides, that the Rinsing doth clear the Letter from all Sand

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and Filth, that frequently hinders the Letter to stand upright, it facilitates quick Distribution, keeps the Chases and Furniture free of Rust and Nastiness, the Clothes and Hands clean, and the Cases free of Dust. If therefore, you wou'd wish to preserve your Letter and other Materials, or to make your Work beautiful, or to have your Servants appear neat and clean; take Care to keep good Lye. In my Opinion, the cold Lye is the best; 'tis always ready when you have Occasion for it: And tho' you be put to some more Charge in Ashes; yet that will be sav'd by having no Need of Fire. And remember, that too frequent Washing the Letter (which bad Lye obliges you to do oftner than if it were good) is more destructive to your Letter, than the working upon it.

I have affix'd to this History a Specimen of what Types I have now by me; in a few Weeks I am to be provided with a greater Variety, and of the best in *Europe*: I shall always be ready to acquaint my Countrymen of the Place and Founder I have them from. 'Twas not from any Ostentation that I plac'd this Specimen here, but to undeceive some People, who were made to believe, That the last Specimen I printed about Six Years ago, was done for me Abroad, and that I had no such Types in my Work-House: But most of you know the Falshood of this Assertion. I wish none of you may have your

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your Country's Honour less at Heart as to
PRINTING, than I have had it ; and spend
as much of your Money and Time for reviving
PRINTING in this Part of the Island, as
I have done.

May you be happy in all Attempts for that
End, and successful in your just Undertakings
And that our Noble ART may revive and
flourish in this Part of the Island, is the hearty
Wish and Endeavour of,

GENTLEMEN,

Your most humble Servant,

JAMES WATSON

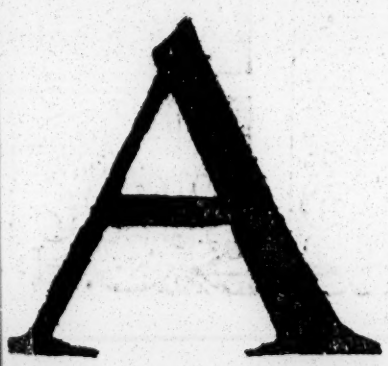
*Edinb. May 29th.
1713.*



Spe-

Specimen of Types
IN THE
Printing-House
OF
JAMES WATSON.

Blooming-Letters and Capitals.



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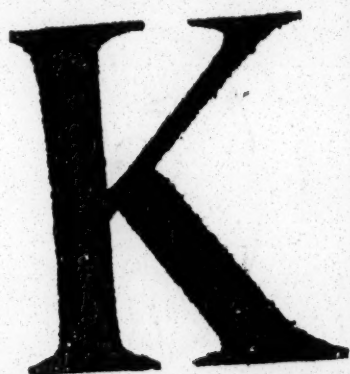
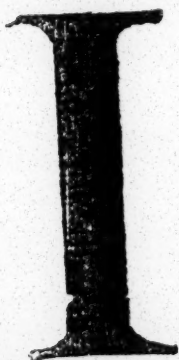
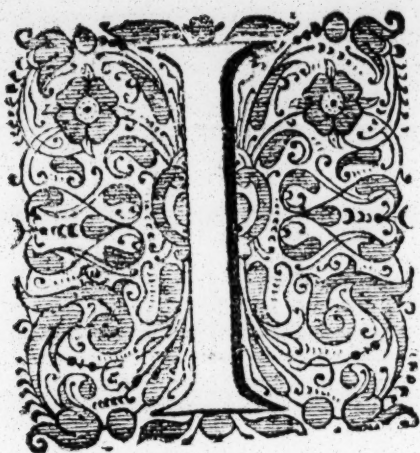
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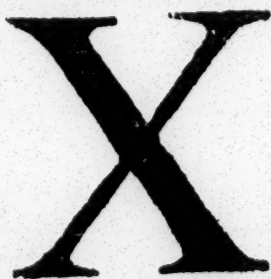
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IT is the ill
Fortune of
a strong Brain,
if not to be
dignified, as
meritorious, to
be depress'd
as dangerous.

Fundamental
Alterations
bring inevi-
table Perils. If the
Paper chance to
have a Blot ; re-
member, the Blot
is no Part of the
Copy. A full
Tongue, and an
empty Brain, are
feldom parted.

TAke heed of
that Ho-
nour which
thy *Wealth* hath pur-
chased thee; for it is
neither lasting, nor
thine own. That
which is bought with
Gold, will hardly
be maintain'd with
Steel.

TRust not too much
to the Power of
thy Treasure ; for it will
deceive thee. Ambition
to rule is more vehe-
ment than Malice to re-
venge. Hast thou lost
thy Money, and dost
thou mourn ? Be not
troubled : Perchance if
thou hadst not lost it
now, it had lost thee
for ever.

AS Worth is fit Matter
 for Glory: So Glo-
 ry is a fair Mark for En-
 vy. Flatter not thy self in
 Faith to GOD, if thou
 wantest Charity for thy
 Neighbour. Be careful
 rather of what thou doest,
 than of what thou hast:
 For what thou hast, is none
 of thine, and will leave
 thee at thy Death. Do
 well while thou mayst, lest
 thou do evil when thou
 wouldst not.

HONOUR is a due Debt to the Deserver : And who ever envy'd the Payment of a Debt ? A just Advancement is a Providential Act : And who ever envy'd the Act of Providence ? That Anger is not warrantable, which hath seen Two Suns. If Gold or Honour advance thee, thy Honour is pinned upon the Wheel of Fortune. When the Wheel shall turn, thy Honour falls, and thou remains an everlasting Monument of thy own ambitious Folly. He that would see, what shall be, let him consider, what hath been.



S thou desirest the Love of
G O D and Man, beware
of Pride. It is a Tumor in thy
Mind, that breaks and poysons all
thy Actions. It is a Worm in thy
Treasure, which eats and ruins thy
Estate. It loves no Man; is belo-
ved of no Man. It disparages Vir-
tue in another by Detraction: It
disrewards Goodness in it self, by vain
Glory. The Friend of the Flatterer,
the Mother of Envy, the Nurse of
Fury, the Bawd of Luxury, the
Sin of Devils, the Devil in Man-
kind. It hates Superiors, it scorns
Inferiors, it owns no Equals. In
short, till thou hate it, G O D hates
thee.

THE Flatterer will quit thee in thy Adversity : But the Fool will never forsake thee. If thou hide thy Treasure upon the Earth, how canst thou expect to find it in Heaven? Canst thou hope to be a Sharer, where thou hast reposed no Stock? Give not thy Tongue too great a Liberty, lest it take thee Prisoner. Wouldst thou traffick with the best Advantage, and crown thy Virtues with the best Return? Make the Poor, thy Chapman; and thy Purse, thy Factor. Follow not the Multitude in the Evil of Sin, lest thou share with the Multitude in the Evil of Punishment. If thou be angry with him that reproves thy Sin, thou secretly confesses his Reproof to be just. If thou desire much Rest, desire not too much : There is no less Trouble in the Preservation, than in the Acquisition of Abundance. Thou shalt receive no Honour in maintaining rank Falshoods.

HOW

HOW cam'st thou by thy Honour? By Money. How cam'st thou by thy Money? By Extortion. Compare thy Penny-Worth with the Price; and tell me truly, how truly Honourable thou art? It is an ill Purchase, that's encumbred with a Curse: And that Honour will be ruinous, that is built on Ruins. Detain not the Wages from the poor Man that hath earn'd it, lest GOD withhold thy Wages from thee.--- Thou shalt not prosper for his Sake. The poor Man's Penny is a Plague in the rich Person's Purse. What thou hast taken unlawfully, restore speedily; for the Sin in taking it, is repeated every Minute thou keepest it. If thou desire Rest unto thy Soul, be just: He that doth no Injury, fears not to suffer Injury. The unjust Mind is always in Labour: It either practises the Evil it hath projected, or projects to avoid the Evil it hath deserved. In a fair Gale, every Fool may sail: But wise Behaviour in a Storm commends the Wisdom of a Pilot.

SEest thou good Days? Prepare for evil Times:
 No Summer but hath his Winter. He never reap'd Comfort in Adversity, that sow'd it not in Prosperity. Truth haunts no Corners, seeks no By-ways. If thou profess it, do it openly: If thou seek it, do it fairly. If thy publick Actions have a Hundred Witnesses, thy private have a Thousand. Where vain Glory commands, there Folly counsels. Where Pride rides, there Shame lacquies. The Eagle snatcht a Coal from the Altar, but it fired her Nest. Less Danger dwells in unaffected Ignorance, than unactive Knowledge. Take heed thou harbour not that Vice call'd Envy: Lest another's Happiness be thy Torment; and GOD's Blessing become thy Curse. If thou wouldst buy an Inheritance in Heaven, advise not with thy Purse, lest in the mean while thou lose thy Purchase. To be praised of them that are evil, or for that which is evil, is equal Dishonour. Not to be sensible of a Judgment, is the Symptom of a hardned Heart. It is thou must honour thy Place; thy Place, not thee. Repent quickly, lest thou die suddenly. Let not thy Prince find thee false in thy Words, unjust in thy Actions, unseasonable in thy Suits, nor careless in thy Service: Cross not his Passion, question not his Pleasures, pry not into his Prerogative. Displease him not, lest he be angry; appear not displeas'd, lest he be jealous.

Honour those that instruct thee, and be thankful to those that reprehend thee. From Fame to Infamy is a beaten Road. That Friendship will not continue to the End, that is begun for an End. Refrain your Tongue from Backbiting: For there is no Word so secret, that shall go for nought: And the Mouth that beliet, slayeth the Soul. Horrible is the End of the Unrighteous Generation. Honourable Age is not that which standeth in Length of Time, nor that is measured by Number of Years: But Wisdom is the gray Hair, and an unspotted Life is old Age. The upright Man shall stand in great Boldness, before the Face of such as have afflicted him, and made no Account of his Labours: When they see it, they shall be troubled with terrible Fear, and shall be amazed at the Strangeness of his Deliverance, so far beyond all that they looked for; and they repenting and groaning for Anguish of Spirit, shall say within themselves, This was he whom we had sometimes in Derision, and a Proverb of Reproach: We Fools accounted his Life, Madness; and his End to be without Honour. What hath Pride profited us? or what Good hath Riches with our vaunting brought us? All those Things are passed away like a Shadow, and as a Post that hasted by. A furious Man cannot be justified, for the Sway of his Fury shall be his Destruction. Be not an Hypocrite in the Sight of Men, and take good heed what thou speakest. In no wise speak against the Truth; but be ashamed of the Lies of thine own Ignorance.

HONOUR and Shame is in Talk : And the Tongue of Man is his Fall. Bind not Two Sins together ; for in one Sin shalt thou not be unpunished. Bear not Hatred to thy Neighbour for every Wrong, and do nothing at all by injurious Practices. It is not meet to despise the poor Man that hath Understanding. Strive not in a Matter that concerneth thee not. A covetous Man's Eye hath never enough of a Portion, and his wicked Malice withereth his own Soul. Every excellent Work shall be justified ; and he that worketh it, shall have Honour thereby. A labouring Man that is given to Drunkenness, shall not be rich : And he that contemneth small Things, shall fall by little and little. He that hath small Understanding, and feareth GOD, is better than one that hath much Wisdom, and transgresseth the Law of the most High. There is a certain Subtilty that is fine, but it is unrighteous : And there is that wrest the open and manifest Law. A Lie is a wicked Shame in a Man ; yet it is oft in the Mouth of the Unwise. A Backbiter defileth his own Soul, and is hated wheresoever he is. The greatest Malice is the Malice of a Woman : A shameful Report shall she leave, and her Reproach shall not be put out. A Woman, that honoureth her Husband, shall be judged wise of all : But she, that despiseth him, shall be blazed for her Pride. Many are destroyed by Reason of Gold, and have found their Destruction before them. Remaineth there not Heaviness unto Death, when a Companion and Friend is turned to an Enemy ?

THE wicked Man lieth in wait, and turneth Good unto Evil; and in Things worthy Praise, he will find some Fault. If thou be for his Profit, he useth thee: He will make thee a bare Man, and will not care for it. If he have need of thee, he will defraud thee, and will laugh at thee, and put thee in Hope, and give thee all good Words; and at the last he will laugh thee to Scorn: Withdraw thy self from his Speech, and believe not his many Words; for with much Communication will he tempt thee. All Bribes and Unrighteousness shall be put away: But Faithfulness shall endure for ever. Let Reason go before every Enterprise, and Counsel before every Action. Have Regard to thy Name: For that shall continue with thee above a Thousand Treasures of Gold. The Knowledge of Wickedness is not Wisdom, neither is there Prudence where the Counsel of Sinners is, but it is even execrable Malice. There is not a more wicked Head than the Head of a Serpent; and there is no Wrath above the Wrath of an Enemy. All Wickedness is but little to the Wickedness of a Woman. Give me any Plague, save only the Plague of the Heart; and any Malice, save the Malice of a Woman. The Wickedness of a Woman changeth her Face, and maketh her Countenance black. A wicked Wife maketh a sorry Heart, an heavy Countenance, and a wounded Mind, weak Hands and feeble Knees: She is jealous, and like a Yoke of Oxen that draweth divers Ways; he that hath her is as if he held a Scorpion.

O Lord, Father and Governour of all my whole Life, leave me not to their Counsel, and let me not fall by them. For mine Eyes are unto Thee, O GOD the Lord: In Thee is my Trust.

IT is the great Cheat of Avarice, that it disclaims it self: For there is not any Man will confess himself to be covetous. I have a Family to provide for, says one: I would fain do some Good among my poor Neighbours, cries another: A third is for building of Alms-houses and Hospitals. And these are our Pretences for hoarding up Riches; and when we have gotten them, we go on to get more, and spend our Lives in a bare Acquisition of what was at first pretended for our Comfort or Support, but part with nothing. What is a thirsty Man the better for y^e sight of a pleasant Brook, or dabbling in it perchance with his Finger, unless he take some of it into his Stomach to relieve his Drought? Just this is the Case of an avaricious Man with his Money; he sees it, and handles it, but his Mind is no Vessel to receive it, and so never the better for it. GOD made the Soul only for Himself, and it is He alone that can fill it. Give the covetous Man the Treasure of the whole Earth; let him not only possess, but trample upon all that is rich and precious, all that is curious and costly in the Universe. Alas! the having of all this will but serve him for an Incentive to desire more. Nature is bounded, but Imagination is Infinite. It is not a Pin-Matter, what Money in the Coffer, or what Corn in the Barn, to him that is only intent upon what he has not, without computing what already he has. The World it self is too little for him, whom the whole World cannot satisfie. If we did but consider the Mischiefs that accompany great Fortunes, and the Benefits they deprive us of, we should soon find, with the blessed Apostle, that Covetousness is the Root of all Evil. Thence come Frauds, Wars, Perjuries, Treason, Discord, Ambition, Robberies, Piracies, Publick Tumults, Domestick Treacheries, Corruptions in the Seat of Judgment. Look but the poor and the rich Man in the Face, and compare their Countenances, and you shall see that the one, in the Sourness of his Looks, betrays the Anxiety and Solitude of his Thoughts: The other's Brow is clear and open, in Testimony of an honest and chearful Mind. The rich Man's Happiness is but from the Teeth outward, a counterfeit Satisfaction, with a Worm in his Heart; when the poor Man, without any Mixture of Trouble, enjoys a continual Repose. The one, betwixt the Desire of Getting, and the Fear of Losing, lies exposed to all the Assaults of Fortune; (for the more h^e has, the more he covets.) The other is rich even in his Poverty: His Wishes are squared to his Necessities; he fears nothing, for he hath nothing to lose that he cares for: He spends the Day merrily, & sleeps soundly at Night. *Whereas*

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WHereas the other, on the contrary, is never at Ease; and the less Sense he has of his Condition, the greater is his Danger. A Word now to the insatiable Miser, with all his Hoards, brave Houses and Possessions: The Time will come, (the Time appointed from Eternity) when he must part with all his splendid Acquisitions, Life and all, when all those things must perish too, for which he himself is likewise to perish. He will then see the Error of admiring what he should have despised, and of setting a Value, so childishly, upon Trifles: Childishly, I say, saving only that Children play the Fool upon cheaper Terms. Their Dotage is employ'd upon some pretty Shells, perchance, or Pibbles, that they find by the Sea-side; ours upon Gold and precious Stones. I do not say, that where Providence hath given a Man a plentiful Fortune, the Owner of it should not make use of it: But I would have it honestly gotten; not by Fraud, Extortion, or Injustice, nor with more carking and caring than the thing is worth: We may take Money into our Coffers, but not into our Hearts, to the end that we may chearfully resign our selves to the Will of GOD, either to want, or to abound. No Man so rich as he that needs not Riches. We are not to wait for the Loss of all by Thieves, perhaps, or Casualties; but to strip our selves by Anticipation; which is done, if we do but take away from our selves, by an Indifference, whatsoever we might otherwise lose by Violence. No Man is Master of himself, so long as he is a slave to any thing else. As to Matter of State and Ceremony, we are to lay it utterly aside, and to conform in our Cloaths and Diet, not so much to Example, as to Christian Moderation and Virtue. Poverty it self, with good Husbandry, may be improved into Plenty. Let us but keep our selves from Thirst, Hunger and Cold, Nature asks no more. A Cottage may keep a Man as warm as a Palace; and there is no absolute Necessity of covering our Bodies with Silk. Is there no quenching of our Thirst, but in Chrystal? No cutting of our Bread, unless the Knife has an Agat Handle? We may wash as clean in an Earthen Vessel as in a Silver, and see as well by a Candle in a Pewter-socket, as in a Plate. He that values himself for his Gold, is inconsiderable without it: How much better were it for us, to set our Hearts upon those Riches, which neither Fortune nor Death it self can ever take from us? Why should any Man fear Poverty, that has the Treasure of a Kingdom within himself? There is the Kingdom of Heaven, in a good Conscience. He that seeks his own Good, let him seek GOD alone, who is the only Good, the only Possession, and the only Treasure. The World is of no Value to him that dedicates himself wholly to GOD.

OH the Emptiness and Imposture, of all that we account delicate and glorious in this World! To see a Man wrapt up in Gold, and Embroidery, with a long Retinue at his Heels, and in a splendid Equipage; how wonderfully are we taken with the Spectacle? And yet, alas! all this is but a meer Pomp, and Ostentation of Vanities, that leave us in the very Moment that they please us: And it is not from the Schools of the Philosophers, nor from the Cross of Christ, nor from the Eternal Wisdom alone, that I draw this Observation; but from the World it self, and those that have most courted and adored it. What Satisfaction had Haman in all his Wealth, Power and Dignity? No, no, says he, (in a full Audience) I reckon all this as nothing, so long as I see Mordecai sitting at the King's Gate. What a Mockery, what a Blindness is this! I have often read and heard indeed, that the Pleasures of the Flesh and of this World are as nothing, compared with those of Virtue and Eternity; but to pronounce them to be as nothing, in respect even of nothing it self, this goes a great deal farther: So that in effect, in the Contempt of nothing, we do nothing. But that we may not want Matter to work upon, let us condemn and repress our Lusts, that we may be better acquainted with Poverty, and learn to measure the true Value of Things by the Use of them. Now the Way to bring our selves with Ease to a Contempt of the World, is to think daily of leaving it. Pride, Ambition, and Vain-Glory, are Vices that are very near a-kin: And they are to other Sins, as the Sea is to the Rivers, the Source and Fountain of them all. When a Man comes once to be blown up with this Tumour of adoring himself, farewell all Reverence and Respect, both to GOD and Man: And if there be no Way to Glory, but by Villany and Fraud, by the Ruin or Death of his Brother; That's the Way he'll take without any Difficulty or Scruple. The proud Man is abominable to GOD, and intolerable to Mankind: All his Faculties and Studies are bent upon popular Applause. He takes wonderful Delight in the Contemplation of his own Abilities, and to think what Pity 'tis, such Men as he are not employed at the Helm. He's as bold as blind Bayard; and puts his Oar into every Man's Boat, ever magnifying himself, and despising all others. And yet all this is done under a Mask of Humility, for fear he should be suspected of Ambition. If he miss his End, or fall into Disgrace, the whole World is too little to hear his Story, and he makes it his Business to stir up Brawls and Disputes. No Man so insolent and domineering to his Inferiors; nor so arrant a Slave to those that are above him. He'll fawn upon ye like a Spaniel, and you shall find him as tame a Mutton. If there be any thing in him that's good, he has the Arrogance to challenge it to himself, as if GOD Almighty had no Hand in't. He loves to be in at every thing, and to talk loud and magisterially of Matters that he understands no more than a Goose. He is a great Meddler in other People's Affairs; rash in his Judgment, and severe in his Censure. He's much better at spying out his Neighbour's Faults, than his Virtues. He has a Kind of disdainful Singularity in his Port, Words, Looks, Actions, and Ways. He is not to be wrought upon either by Correction, Caution, or good Advice. He wants Abundance of good Things, which he fancies he has; and those which really he is possess of, are nothing so great as he imagines them. And this it is that makes him gall and fret himself; as who should say, Good Lord! What an Age are we fallen into, when Men of Parts are ready to beg their Bread, and such as I am, come to be neglected! He is afflicted with a perpetual Palpitation of the Heart; and it can hardly be otherwise with one that is continually upon the Tiptoe, and streining at (Honour) a thing which is out of his Reach. Pride is the Foundation of all Evil.

IF we will know the Difference between the smallest Particle of Eternal Bliss, and the whole Sum of what appears to be desirable in this World (Kingdoms, Empire, nay the intire Universe it self) let us but lay them in the Scale, one against the other, and the Earth, with all the Poms and Pleasures of it, are not so much as a Leaf, or a Feather in the Balance. Let us look upward then, and address our selves to the End for which we were created, and laying aside all vain Opinions of our own Excellencies, let us examine our selves, and take a true Estimate of our Worth and Value. He that is proud in a mean Condition, certainly if he had been born to a Crown, there would have been no enduring him. Now I would have every Christian to prize himself, not as the Son of Caesar, but (which is more) as the Son of GOD, redeemed by the precious Blood of Christ. This is an Extraction that is truly honourable: Why do we not glorifie our selves upon this Account, but rather lie grovelling upon the Earth, to the Scandal of our Divine Original? GOD is our Father, who hath elected us to the Domizion of the Heavens, and the Stars, and given us an Assurance of an everlasting Possession. Here lies our Glory, our Nobility, our Comfort: Here we may lawfully boast. Let us therefore raise our Eyes and our Hearts, and frame our Lives and Manners to the Likeness of our Father which is in Heaven. This is the Way that leads to true, and to immortal Honour. As for Crowns and Scepters, what are they but Golden Fetters, and glaring Miseries? which, if Men did but truly understand, there would be more Kingdoms than Kings to govern them. A great Fortune is a great Slavery; and Thrones are but uneasy Seats; and so they find them that possess them, let the Multitude conceive of them what they please. That Felicity cannot but be troublesome to the Ruler, that makes him burthensome to his People. And when it comes to that once, how sick they grow of that Splendor, which charmed and dazled them before! What Contemplations and Philosophizing upon the Blessings of Privacy and Freedom, and the Vanity of Earthly Things! They look then with Terror upon Death and the last Judgment; and all the Greatness that they have purchas'd with so much Sweat and Blood, shrinks to nothing at the very Thought. Let us therefore so live, that we may appear with Comfort before the Great Tribunal. He that humbles himself now, shall be exalted hereafter. He that thinks he shall be safe and quiet, when he is great, is directly out of his Wits. Many Liberties may be taken in a private Condition, that are dangerous in a publick. The higher we are raised, the more eminent are our Infirmities; there's no concealing of any thing upon the Top of the House, we have lost even the Tranquillity that we had before. There's not a Day, not an Hour, that we can call our own. And then the Fall is in a Manner from Heaven to Hell. How can we then expect Peace and Repose in a Station, where all that ever went before us, have encounter'd Hazards and Trouble, if not Death it self. How many Princes have been poisoned at their very Tables, betray'd in the Arms of their Mistresses? Caesar was murdered in the Senate-House. He that stands high upon a slippery place and the Brink of a Precipice, GOD have Mercy upon him: But the Man that stands below, upon the firm Ground, needs not fear falling. In our Greatnesses we are to consider, that every Man that admires and flatters us, envies us too in his Heart. What with our open, and our secret Enemies, we are never secure. We are betray'd by our Servants, our Friends, our Relations. But these are the Sins and Miseries of Courts, not of Cottages. He that lies close, lives quiet. He fears no Body, of whom no Body is afraid. A Man could hardly forbear laughing, to see a Horse or a Dog, take upon himself an Authority over the rest of his Kind: And is it not more ridiculous for a Man to do it, because he has more Money perhaps, or more Power? Proud Dust and Ashes! to exalt himself upon his own Bottom, when he has nothing good in him, but what he has receiv'd from above.

WE

WE can call nothing our own, but our Sins. Let us render Glory then, for what we have received, unto Him that gave it. Do we prefer one Horse before another, because he has more Meat or gayer Trappings? No, by no means; but we reckon him to be the better, that's the flecter. No more is a Man to be esteemed for any thing apart from himself. But I am a Person of Quality, says one, and the best Man in the Company. The very saying of such a thing, is a Forfeiture of the Honour he pretends to; for no Man is truly Honourable, but a good Man, with whom this Titular Honour is of no Account. True Nobility does not advance it self, and the great Ornament of an Illustrious Life is Modesty. Humility goes a great way in the Character even of the most Glorious Prince. If we would but take a Measure of our little Bodies, and make a Search into our Infirmities, we should find much to humble us, and very little or nothing to brag of. The Philosophers tell us, that the World is but a Point: And yet we must be dividing even of this Point into Kingdoms and Dominions. The Earth we trample upon shall ere long be laid upon us; and of all our Possessions, we shall have only so much as will serve to cover a cold and rotten Carcase. And is not here a goodly Foundation, think ye, for all our great and mighty Projects? This Consideration, methinks, should put a Check to our furious and insolent Passions. There's no designing of Conquests, and ranging of Armies, in the Grave. When the mad Humour is over, we shall come then (though too late, I fear) to understand the Emptiness of Names and Titles; and that they are like Glass, the Brighter, the Brittler; and the more they shine, the sooner they are broken. The Oak that has been an Age of growing, is cut down in an Hour. He that withdraws himself from Company, has cut off one dangerous Temptation: For Pride shews it self more or less, in Proportion to the Number of Spectators. People dress and trick up themselves to be seen. Are not all the Excesses of Luxury and Magnificence, for Ostentation? Did ever any Man expose the Pomp of his Vanity and Riot in a Desert? Ambition loves to shew it self in the Face of the World; and is never so well pleased as with a Popular Applause. When the Bee has made her Honey; the Horse finish'd his Course; the Tree brought forth its Fruit; their Business is at an End: But the Man, that is struck with Vain-Glory, accounts all the rest as nothing, without making himself the Idol of the Multitude, and to be adored, flattered, & pointed at by the Rabble. But certainly did we but daily consider who they are that commend us, we should hardly think them worth our Courtship. They are a vain and fickle Sort of Men, the Dregs of Mankind, and made up of Phrensie and Contradiction. They are short-liv'd, both the Bestowers and Receivers of these Applauses. The Earth it self is but a Point, and this is done but in a Corner even of that Point. There were divers Dissenters too, and scarce a Man of all the rest that knows his own Mind. But 'tis a brave thing for a Man to make himself famous to Posterity; that is to say, to those whom we never did see, nor ever shall. Why are we not as well troubled, that no Body talk'd of us before we came into the World, as delighted to think how we shall be spoken of after we are gone out of it. Nay, let us give it for granted, that our Memories shall be perpetuated, and our Names live for ever. What then? what shall we be the better for this when we are dead? Or to come nearer, what are we the better for this same thing call'd Fame, even while we are living? A Man is many times commended, where he is not, and tormented where he is. The Value of every thing is in it self, and it self: And it is neither the better for a good Word, nor the worse for wanting it. The Sun would be every Jot as glorious without Spectators, as with them. The Rose is never the sweeter, nor the pleasanter; the Diamond is never the brighter for an Encomium. It is a strong Proof of a generous Mind, for a Man to be content with himself, and not to depend upon the Breath of the common People for his Satisfaction. He that covers Praise does not deserve it; for what is there in us, that is Praise-worthy? Frail and miserable Wretches that we are! (and at the best, but unprofitable Servants.) If there be any Man that has the Confidence to justifie himself, and say he has done his Duty; let him have a care that he be really what he would be thought to be; and that he approve himself in that which the World esteems him for. Our Being, Life and Reason we owe to Almighty GOD; and the only thing we can claim to our selves, is our Iniquity. Nothing we are, and nothing we have to boast of; and 'till we acknowledge this, we shall never be any thing. The envious Man is not only the First, but the greatest Plague to himself, he preys upon his own Bowels, before he meddles with his Neighbours Goods; and it is not in this, as in other Vices, where the Punishment follows the Sin, for here it goes before it, and yet keeps it Company too, for they go Hand in Hand together. A Diabolical Affection! That another Man's Happiness must be my Torment; and that which makes him fat, must make me lean. In other Sins, we find only an Opposition to this or that particular Virtue. But Envy perverts the very Nature of Things, and professes open Enmity to all Goodness. First, to GOD Himself, whose Nature it is (humanly speaking) to communicate all His Mercies and Blessings. Next, to the Saints and Angels, who rejoice in the Comforts of their Companions, as if they were their own. Thirdly, to Christian Charity: which bids us do Good even to our Enemies. And lastly, to the Law of Nature, which commands us to wish other People as happy as our selves. Envy is a Kind of Blear-Ey'd Affection, it cannot endure to look against the Light.

*S*adness is a Perturbation of the Mind, by Reason of some present Evil, either real or apprehended: But we do oftentimes find more Trouble in the Opinion of Things, than in the Things themselves. Wherefore be not too inquisitive into the Qualities of Things; as concerning servants, (for the Purpose) Lands, Monies, Business; but rather take into Consideration the Opinion and Estimate we have of them. It is not in a Man's Power to prevent Disgrace, Robbery, Violence; but to make a right Judgment of these Things, and to satisfy himself that they are not simply evil but often profitable; this is in his Power. He that suffers under a present Trouble, let him but turn his Thought to a good Conscience, which is a continual Comfort, and there's his Cure. Nothing can fall amiss to a good Man. Not that he does not feel it, but he masters it and considers all Adversity, only as Matter for his Patience to work upon, as the Instrument of Divine Grace, and that which opens him a Way to Eternal Glory. A good Man may be reputed unhappy, but he can never be so. It does very much abate the Edge of a Misfortune, to foresee it; and to say to our selves, Whatsoever may be, shall be; for he that is prepar'd, can never be surpris'd. Disappointments fall heavy upon People that are ag'd upon Prosperity. What if a Man should lose half his Estate? What if all? What if his House should fall? his Corn be all blasted? his Friend forsake him? What if his Credit should be endanger'd? his Office taken away? his Gown turn'd over his Ears? and to all this let us add Sickness, Bondage, Ruin, Fire: it comes to no more than what every wise Man is prepar'd for. There is no Calamity, which he has not thought upon before-hand, and made as easie to him by long Meditation, as others make it by long Sufferance. That which happens to any Man, may be every Man's Case. Where's the rich Man that can secure himself from Hunger and Beggery? Where's the Great Man that may not fall into Disgrace and Contempt? Where's the Kingdom or Nation that may not be overturned and utterly unpeopled? Have not we our selves liv'd to see the Head of a Great and Glorious Prince under the Hand of the Common Hang-Man, and struck off by the Command of his own Subjects? A most execrable Villany, and heynd all Precedent? And these prodigious Changes are not the Work of much Time neither, there's but a Moment betwixt Plenty and Beggery; the Court, and the Cottage; a Throne, and a Scaffold. This is the mutable Condition of Human Affairs. What was another Man's Lot to Day may be mine to Morrow. No Man bears ill Fortune, better than he that atwise expects it. In Prosperity, Virtue has little or no Occasion of shewing her self, but in the Time of Adversity, her Power is manifested in our Patience. We are become a Spectacle (saith the Apostle) to GOD, Angels, and Men. And it is a Spectacle in which GOD takes Delight, to see a brave Man grappling with ill Fortune, and leading all his Enemies Foreign and Domesstick (Passions and Casuities) in Triumph. 'Tis nothing to govern a Ship in a smooth Sea, and a gentle Gale. He that is not try'd, lives in Ignorance. Most unfortunate Men (we cry) that ever it should come to this! (But on the other side,) Most fortunate Men (say I) that have had the Benefit of this Experiment: that we have supported our selves with Honour and Constancy, where others perchance would have shrunk under the Burthen. We are not therefore to yield and render up our selves in Crosses and Disasters; but to make good our Ground, and stand firm upon any Accident that can befall us. For 'tis but breaking of the first Shock, and we shall find the rest to be only Fancy and Opinion. The Works of Nature are found in us alike; but for Poverty, Discredit, Contumely, and what else the common People call Evils; some there are that bear them with Patience, and others without so much as taking the least notice of them; So that it is not the Force of any Natural Impression that we labour under, but the Influence of a perverse Opinion. Why should a Man belie himself them, and call any Calamity insupportable, which he may make easie when he pleases, only by changing his Opinion of it? Every Man is just as unhappy as he thinks himself, and let him complain of what he will, his Impatience is the greater Mischiefe of the two. What have I now to fear? Bodily Sickness? My Soul will be the better for't. Poverty? My Life will be the safer, and the sweeter for't. Loss of Fortune? Why then, farewell all the Cares and Dangers that accompany it. Loss of Credit? If I suffer deservedly, I shall detest the Cause, but approve the Justice. If wrongfully, my Conscience will be my Comforter. Shall I fear a Repulse? or a Disappointment? There never was any Man, but wanted something or other that he desired. Banishment? I'll Travel, and banish myself. Loss of my Eyes? It will deliver me from many Temptations. What if Men speak evil of me? It is but what they are us'd to do, and what I deserve. Shall I fear Death? It is the very Condition I came into the World upon. Well! But to die in a strange Country! All Countries are alike to him that hath no abiding-place here. Is there any Sickness, or any Pain so obstinate and stubborn, but Time will either abate it, or take it away? Now the Question is, whether we shall put an End to it our selves, or stay till it comes to an End without us? For Time will most certainly do that at last, which ordinary Prudence might better do at present. Nay, if we had never so great a Mind to entertain and cherish Melancholy, it would leave us at length in spite of our Hearts. Grief, 'tis true, when 'tis fresh, may find Tenderness and Compassion; but as it grows old, it grows ridiculous, and nothing more odious. If a miserable Wretch were ever the better for sobbing and lamenting, he should have my Consent to spend a Day and Night in Sighs and Groans, beating of his Breast, and in all the Outrages that were ever exercis'd by a disconsolate Creature. But if Howling and Crying be to no Purpose, let us betake our selves to an invincible Resolution, and struggle with our Calamities. The Pilot deserves to be thrown over-board that quits the Helm in a Storm, and sets the Ship adrift, at the Mercy of the Billows: But he that stands to his Tackle, and bears up against foul Weather, (though he sinks with the Vessel) perishes yet with Honour, and the Comfort of having done his Duty.

ΔΕΚΑ ΕΝΤΟΛΑΙ ΘΕΟΥ ΔΙΑ ΜΩΣΕΩΣ ΔΟ
ΘΕΙΣΑΙ. Εξόδου κ'.

ΚΑΙ ἐλάλησε κύειΘ πάντας τὰς λόγους τέπους πρὸς Μωϋσῆν, λέγων, Εγὼ εἰμι ΚύειΘ ὁ ΘΕΟΣ σου, ὁ ἐξαγαγὼν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλείας.

Οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν Ἑμοῦ.

Οὐ ποιήσεις σεαυτῷ εἰδωλον ἐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ ἔρεινῳ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς. Οὐ προσκυνήσεις αὐτοῖς, ἐδὲ μὴ λατρεύσεις αὐτοῖς. Ἐγὼ γὰρ εἰμι ΚύειΘ ὁ ΘΕΟΣ σου, ΘΕΟΣ ζηλωτῆς, ἀποδιδούς ἀμαρτίας πατέρων ἐπὶ τέκνα, ἐπὶ τείτῳ καὶ τετάρτῳ γενεῇ τοῖς μισοῦσί Με καὶ ποιῶν ἔλεΘ ἐς χιλιάδας τοῖς ἀγαπῶσι Με, καὶ τοῖς φυλάσσουσιν τὰ προστάγματα Μου.

Οὐ λήψῃ τὸ ὄνομα Κυεῖς τῷ ΘΕΟΥ σε ἐπὶ ματαίῳ: καὶ γὰρ μὴ καταλείψει ΚύειΘ τὸ λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ.

Μνήσθητι τὴν ἡμέραν τῶν σαββάτων, ἀγιάζεις αὐτήν. Ἐν ἡμέραις ἔργου, καὶ ποιήσεις πάντα τὰ ἔργα σε. Τῇ δὲ ἡμέρᾳ τῇ ἐξ ἔσδομη, σάββατα Κυεῖω τῷ ΘΕΩ σε: καὶ ποιήσεις ἐν αὐτῇ πᾶν ἔργον σου, καὶ ὁ υἱός σε, καὶ ἡ θυγάτηρ σε, ὁ παῖς σε, καὶ ἡ παιδίσκη σε, ὁ βῆς σε, καὶ τὸ ὑποζύγιον σε, καὶ πᾶν κτηνός σου, καὶ ὁ προσήλυτος παρεκκλινὼν ἐν σοι. Ἐν γὰρ ἐξ ἡμέραις ἐποίησε ΚύειΘ τὸν τε ἔρεινον καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς, καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἐξ ἔσδομη: διὰ τὸ τοῦτο ὡλόγησε ΚύειΘ τὴν ἡμέραν τὴν ἐξ ἔσδομιν, καὶ ἡγίασεν αὐτήν.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιΘ γῆν ἐπὶ τῆς γῆς ἀγαθῆς, ἧς ΚύειΘ ὁ ΘΕΟΣ σου διδῶσι σοι.

Οὐ φονεύσεις.

Οὐ μοιχεύσεις.

Οὐ κλέψεις.

Οὐ ψευδομαρτυρήσεις καὶ τῷ πλησίον σε μαρτυρίαν ψευδῆ.

Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τῷ πλησίον σε. Οὐκ ἐπιθυμήσεις τὴν οἰκίαν τῷ πλησίον σε, ἐδὲ τὸν ἀγρὸν αὐτοῦ, ἐδὲ τὸν παῖδα αὐτοῦ, ἐδὲ τὴν παιδίσκην αὐτοῦ, ἔτε τῷ βοὶ αὐτοῦ, ἔτε τὸν ὑποζύγιον αὐτοῦ, ἔτε παντὶς σκεύους αὐτοῦ, ἔτε ὅσα τῷ πλησίον σε ἐστίν.



We praise thee
O God :

We ac-

knowledge thee to
be the Lord. All
the Earth doth wor-
ship thee, the Fa-
ther everlasting. To
thee all Angels cry
aloud, the Heavens
and all the Powers
therein, &c.

Glorv

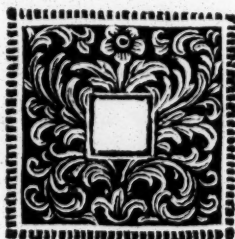
Glorie be to the Father and to the
Son and to the holy Ghost.

Signs, Planets, and Aspects.

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THE
HISTORY
OF THE
Invention and Progress
Of the Myſterious ART of
PRINTING, &c.



IF the Ignorant look upon PRINTING without admiring It; it is, because they do not understand the ſame: The Learned have always judged far otherways; and have, with Reason, thought, That, for almoſt the Three Ages wherein this Wonder hath been ſeen in *Europe*, the Wit of Man did never invent any Thing that was either more lucky, or more uſeful for Inſtruction.

This Truth is ſo univerſally acknowledged, that it needs no Proof: Every one knows, that, without this marvellous Art, the Studies, Labours, and Works of great Men, would have been of no Uſe to Poſterity. We are then obliged to this Art
A only,

The History of the Invention

Art, for the Knowledge of the Works of the old Philosophers, Physicians, Astronomers, Historians, Orators, Poets, Lawyers, Theologues; and, in a Word, of all that hath been writ upon any Art, and Science whatsoever. It is by the Means of **P R I N T I N G**, that Theologues do attain to the sacred Mysteries of our Religion; That the Doctors of Law, do teach those admirable Laws, which do regulate the Society of Men; That Historiographers do furnish us with Examples, which we are either to follow or shun; That Astronomers do make every Day such fine Discoveries in the Heavens. It is this very Art which furnisheth Physicians with Means to preserve and recover the Health of Man's Body; Which discovereth to Philosophers the more hid Secrets of Nature; Which furnisheth Geometricians with Ability to measure the Earth; And to Arithmeticians, to give every Man his Due. In fine, what would the Moderns know in any one Science, and Art, if **P R I N T I N G** did not furnish them with All that the Ancients found out? All the Elogiums which we make of **P R I N T I N G**, and the Honours which we pay to It, come far short of It's Merit: And we cannot but easily consent to this, if we consider the vast Expences which the Ancients were obliged to be at, in procuring Manuscripts; whereof I shall give here a few Instances.

Galen saith, in his Commentary upon the Third of the *Epidemics*, and upon the First Book of the *Nature of Man*, That *Ptolemaeus Philadelphus* gave to the *Athenians* 15 Talents, with Exemption from all Tribute, and a great Convoy of Provisions, for the Autographs and Originals of the Tragedies of *Eschylus*, *Sophocles*, and *Euripides*.

But there is no need of Proofs so far off, since we want not Examples in modern Authors, among whom *James Piccolomini*, Cardinal of *Pavia*, having intreated *Donatus Acciaiolus* to buy him *Josephus*, had for an Excuse, That it was too dear: Page 114 of the old Edition, *apud Papiens.* *Josephus de quo scribis, cariusculus meo iudicio est, hoc praesertim anno quo non multum abundo, itaque ille valeat. i.e.* “*Josephus*, of which you write, “is, in my Opinion, too dear, especially this Year, when “Money is scarce with me; therefore let that Book alone.

But what *Acciaiolus* wrote back to him afterward, concerning the great Price of some other Books, is yet much more remarkable. See *Papiens.* as above: *De tribus voluminibus Plutarchi, in quibus parallela viginti quatuor continentur, titulos sumpsit, ut mones, pretium minus LXXX. aureis esse non potest; ex tractatibus Se-*

necæ,

and Progress of PRINTING.

3

Seneca, jam epistolas invenimus, pro quibus XVI. aut saltem XV. petuntur aurei. i. e. “ He has taken out the Titles, as you advise me, of the 3 Volumes of *Plutarch*, in which are contained 24 Parallels. The Price of it cannot be less than 80 Crowns of Gold *. Of *Seneca's* Treatises, we have as yet found only the Epistles, for which they ask 16, or at least 15 Crowns of Gold.

* Or, Rose-Nobles, value
16 s. 8 d.
Sterl. a-piece.

Kings themselves have not disdained to be employ'd in this Affair; and the Price of Houses was hardly capable to equal the Value of one Manuscript; as may be seen in that Epistle of *Antonius Bononia Becatellus*, Sirnamed *Panorme*, to *Alphonsus* King of Naples and Sicily, which I shall set down at large, because of these Two notable Circumstances, which may be remarked. *Lib. 5. Epist. Significasti mihi nuper ex Florentia extare Titi Livii opera venalia, libris pulcherrimis, libro pretium esse CXX. aureos. Quare magnam statem tuam oro, ut Livium, quem regem librorum appellare consuevimus, emi meo nomine, ac deferri ad nos facias. Interim ego pecuniam procurabo, quam pro libri pretio tradam. Sed illud a prudentia tua scire desidero, uter ego an Poggius melius fecerit; is ut villam Florentiæ emeret, Livium vendidit, quem sua manu pulcherrime scripserat: ego ut Livium emam, fundum proscripsi. Hæc ut familiariter à te peterem suasit humanitas & modestia tua vale, & triumphas. i. e.* “ You wrote lately to me from Florence, That the Works of *Titus Livius* are there to be sold, in very handsome Books; and that the Price of each Book is 120 Crowns of Gold. Therefore I intreat your Majesty, that you cause buy for us *Livius*, whom we use to call, *The King of Books*, and cause it be sent hither to us. I shall in the mean time procure the Money, which I am to give for the Price of the Book. One Thing I want to know of your Prudence, Whether I or *Poggius* have done best: He, that he might buy a Country-House near Florence, sold *Livius*, which he had writ in a very fair Hand: And I, for to purchase *Livius*, have expos'd a Piece of Land to Sale. Your Goodness and Modesty have encouraged me to ask these Things with Familiarity of you. Farewel and triumph.

And that it may not be thought, that this high Price was only in Italy, see what *Gaguin* saith of a Book, which he sought out at Paris for one of his Friends who wrote to him from Rome. *Epist. 20. ad Guil. Fichetum, Concordantias in hanc diem nullas omnino inveni, nisi quod Paschasius Bibliopola nobis pretiosissimas unas*

scire se venales dixit, sed dominum abesse, easque liceri aureis centum i. e. “ I have not to this Day found out a Concordance, save
 “ one that’s very precious, which *Paschasius*, the Bookseller,
 “ has told me is to be sold, but the Owner of it is Abroad; and
 “ it may be had for a Hundred Crowns of Gold.

And *Paul Jove* observeth very pleasantly on this Head, how
 that *Jason Mainus*, when studying at *Padua*, fell into such
 Want by his Debaucheries, that (*Juris codicem in*
In Elegiis. membranis scriptum magno emptum pretio feneratori tra-
dere coactus est. i. e.) “ He was forc’d to lay in Pledge

a Book of Law writ on Parchment, which he purchas’d at a great
 Price. And *Petrarchus* reporteth of *Tuscus*, who taught him Gram-
 mar and Rhetorick, That he pawned, for the same Cause, Two
 little Volumes of *Cicero*. And *Brassicanus* tells,
In Epist. ad That the Emperor *Frederick III.* knew no better
Lucam Pen- Way to gratify *John Capnion* (call’d, *Reuchlin*, *Pra-*
nam. *fat. in Salvian. de Provident.*) who had been sent to

him in an Embassy by *Edward of Witemberg*, than by making him
 a Present of an old Hebrew Bible. They us’d also to be left by
 Testament, as some great Heritage, as *Nostradamus* tells he hath
 observed in an old Instrument about the Year 1393 (in the
 Fifth Part of the History of *Provence*, Pag. 516.) whereby it was
 provided, “ That *Alazie de Blevis*, Lady of *Romolles*, Spouse
 “ of the magnificent *Boniface of Castellane*, Baron of *Germany*,
 “ making her last Will, left to a young Lady her Daughter, a
 “ certain Number of Books, wherein was writ the whole Body
 “ of the Law, done in a fair Letter upon Parchment; charging
 “ her, in case she would marry, that she would take a Man of
 “ the Long Robe, a Doctor, a Lawyer; and that for that End,
 “ she had left her that fine and rich Treasure, these exquisite
 “ and precious Volumes, in Abatement of her Dowry. ” So
 that he who gifted a Book in those Days, gave no small Present:
 Seeing Four or Five Manuscripts made a Part of the Dowry of
 the Daughter of a great Lord. We read these Words at the
 End of an old Book compos’d by *William of Guilleville*, a Monk
 of *Choalis*, and entitled, *Le pelerinage de la vie humaine*, which
 is in the Library of Mr. *Moreau* Doctor in Medicine, which
 ought not to be omitted in this Place, in regard of the small
 Value of the Book, and the great Esteem he had thereof who
 gifted it. “ *Le Lantimer Senior of Gisors*, a Native of *S. Paingny*,
 “ being here present, hath given this Book to *William Tulen Ci-*
 “ tizen of *Gisors*, Procurator of the Hospital of *Paris*, there to
 “ abide

and Progreſſ of PRINTING.

5

“ abide and belong perpetually, without being transported
 “ elsewhere, by Agreement and Composition made with the
 “ ſaid Procurator, to gain the Indulgence, which, by the Aid
 “ and Grace of GOD, is granted by our Holy Fa-
 “ ther the Pope, to the Hoſpital call’d, * GOD’S-
 “ Palace, for a neceſſary Sum ::::: contained in
 “ (the Pope’s) Bulls, and with an Intention through
 “ the Mercy of GOD, that he, his Wife and
 “ Children, his Father, Mother, Friends, Bene-
 “ factors, preſent, dead and to come; and eſpe-
 “ cially his Godfather, the deceaſt Mr. Nicol Ducar, ſometime
 “ Surgeon to K. Ch--- whom GOD abſolve, who left this
 “ Book, may they communicate and partake of the good Par-
 “ dons, Prayers, Alms, Indulgences and Orations made and
 “ to be made in the ſaid Hoſpital, and thereto belonging. Writ-
 “ ten at the ſaid Giſors An. 1447, on All-Souls-Day in November,
 “ TULEUS LANTIMER.” Finally, thoſe MSS. or rather
 “ thoſe Books, were ſo rare in thoſe Days, that they were not ſold
 “ but by Contracts upon as good Conditions and Securities,
 “ as theſe of an Houſe of 20000 Livres Value. Witneſs that
 “ which is ſtill kept in the College of Laon in this City, cited by
 “ Brenil, and made in Preſence of Two Notaries,
 “ Anno 1332, which beareth, That, “ Jeffry of St.
 “ Liger, one of the Clergy-Men Booksellers, and
 “ ſo qualified, acknowledges and confeſſes to have
 “ ſold, ceded, quitted and transported; and ſells,
 “ cedes, quits and transports upon Mortgage of all and ſundry
 “ his Goods, and the Cuſtody of his own Body, a Book entitled,
 “ *Speculum Historiale in Conſuetudines Pariſienſes*, divided and
 “ bound up in Four Volumes, covered with red Leather, to a
 “ Nobleman, Meſſire Girard of Montague, Advocate to the
 “ King in the Parliament, for the Sum of 40 Livres of Paris;
 “ whereof the ſaid Bookſeller holds himſelf well content and
 “ paid.” In thoſe Days, Kings only and Sovereigns, or the
 “ Rich, could pretend to the Sciences; the Poor being entirely
 “ debarr’d by the exceſſive Price of the MSS. Whereas now
 “ a-days, by Means of this worthy and noble Invention of
 “ PRINTING, every Body may have Books of all the whole
 “ Sciences, for a ſmall Sum.

* Becauſe
all Sorts of
poor ſick Per-
ſons are en-
tertained &
cur’d there,
if curable.

Livre 2. des
Antiquit. de
Paris, Pag.
608.

To know, to whom we are oblig’d for ſo fine an Art, and how
 it began, are Queſtions, whereon are divers Opinions, which I
 ſhall here ſet down.

The History of the Invention

Boxhornius, in his *Theatre de la Hollande*, attributes it to **LAURENCE COSTER**, Warden or Keeper of the Royal Palace of the Town of *Harlem* in *Holland*. And for a Proof of his Sentiment, he tells, That he saw, at that very Time, on the House of **LAURENCE COSTER** at *Harlem*, these Words.

MEMORIÆ SACRUM
TYPOGRAPHIA
ARS ARTIUM OMNIUM
CONSERVATRIX
HIC PRIMUM INVENTA
CIRCA ANNUM M. CCCC. XL.

Thus in *English*.

Sacred to Memory.

*The Art of Printing, the Preserver of all Arts,
Was first Invented here,
About the Year M. CCCC. XL.*

And under his Statue this Inscription.

VIRO CONSULARI
LAURENTIO COSTERO HARLEMENSI,
ALTERI CADMO,
ET ARTIS TYPOGRAPHICÆ
CIRCA ANNUM DOMINI M. CCCC. XXX.
INVENTORI PRIMO,
BENE DE LITERIS AC TOTO ORBE MERITO,
HANC Q. L. Q. C. STATUAM,
QUIA ÆREAM NON HABUIT PRO MONUMENTO,
POSUIT CIVIS GRATISSIMUS.

That is.

To Burgomaster

Laurence Coster of Harlem,

A Second Cadmus,

And of the Art of Printing,

About the Year of the Lord M. CCCC. XXX,

The First Inventor,

To whom Learning and all the World is singularly oblig'd,

This Statue, such as it is,

Because he had not one of Brass, for a Monument,

Is erected by a very grateful Citizen.

Boxhornius adviſeth us not to be aſtoniſh'd at the different Dates, 1440 and 1430, which make the Invention more ancient by Ten Years. For, ſaith he, *COSTER* laid the firſt Foundations, Anno 1420; and this he proves by an *Hebrew* Book entitled, *Schylcan Aruch, Menſa Inſtrucia*, extracted by a Rabbi nam'd *Joſeph Karro*, out of another Book called *Arbaturim, quatuor Ordines*, treating of Rites and Laws. The Book *Schylcan Aruch*, as he ſays, was printed at *Venice*, Anno 1428, which could not be, unleſs the Impreſſion at *Harlem* had preceeded that at *Venice* for ſome Years. He uſeth alſo the Teſtimony of *Adrian Junius*, a *Dutch* Phyſician and Hiſtorian, who, in his Book *De Batavia*, ſaith, That *LAURENCE COSTER*, being in the Country and walking in a Wood, thought of making Characters of Beech, with which he printed ſome Verſes upon thick Paper. Thereafter he invented a Kind of Ink like Bird-Lime, which might ſtick upon the Paper without blotting. He ſays alſo, That he had ſeen a Book in the Vulgar Language, entitled, *Speculum noſtræ ſalutis*, without the Author's Name, which had only been printed on the one Side, whoſe Leaves had been paſted one to another, that there might appear no blank Pages; and that this Book had been printed by *COSTER*. That afterward, he made Letters of Lead or Tin, in place of thoſe of Wood he had invented before: And when he ſaw, he could put his Invention in Practice, he did take Men to work under him, among whom was one *JOHN FAUSTUS*, or *FUST*; who, having continued with him for ſome Time, ſtole away on a *Chriſtmaſs-Eve*, while *COSTER*, and all the Family, were at Maſs, about Midnight, with all the Characters, and fled to *Amſterdam*; from thence to *Cologne*; and laſt of all to *Mentz*, where he kept a Shop and a Printing-Houſe, Anno 1442. This is what *Junius* ſays was told him, when young, by Two old Men, worthy of Credit, one of which had been a Companion of *FAUSTUS*. To this he adds, That he had ſeen a Book, printed at the ſame very Time with *COSTER*'s Letters, entitled, *Alexandri Galli Doctrinale*, with the Treatiſes of *Petrus Hiſpanus* his Dialeſtick. It may be alſo proved, that PRINTING is much older than the Year 1440, and that it is of the Invention of *LAURENCE COSTER*, by Two little Volumes in Folio, which *Monſieur Malinchrot*, Dean of *Munſter*, ſays, he has in his Library; the one of the *Old and New Teſtament*, the other the *Apocalypſe*; wherein are Figures cut in Wood, with Verſes below them, printed in *Gothick* Letters, and the Picture

of *COSTER* at the Beginning, at the Foot of which may be seen, that these Figures and Verses are printed in the Years 1428, 1430, and 1440.

But Monsieur *Malinchrot* says, in his Book *De Arte Typographica*, That these first Leaves have been added to it, and consequently the Invention of *PRINTING* belongs to those at *Mentz*, and not to those at *Harlem*. And after having refuted what is above said, both as to the Printing of the Rabbi *Josephus Karro's* Book, and the Testimony of *Adrian Junius*, of which hereafter, he tells, That this Invention is owing to *JOHN GUTTEMBERG* of *Strasburgh*, who was assisted by *JOHN FUST*, or *FAUSTUS*, in the Year 1440; or rather, according to others, to *FAUSTUS* only, who was assisted at *Mentz* in the Expences he was at, in putting this Art in Practice, by *JOHN GUTTEMBERG* and *PETER SCHOEFFER*, Son-in-law to *FAUSTUS*. He thereupon observes, That the First Books they printed were *Speculum Salutis*, which they of *Harlem* pretend to have been printed before in the Vulgar Language by *COSTER*, as is said above; and then for the Second Time at *Mentz*, with the Types which *JOHN FAUSTUS* had stoln from *COSTER*; and that Grammar entitled, *Alexandri Galli Doctrinale*, and *Tractatus dialectici Petri Hispani*; after that, *Donatus* his Grammar, and St. *Augustin's* Confessions were printed.

But what *Berthius* relates, in his Third Book of the Description of *Germany*, speaking of *Mentz*, is sufficient in my Opinion to determine the Controversy, viz. That *Petrus Scriverius* had let him see this *Speculum Salutis*, the Fellow whereof was in the Library of the *Celestines* at *Paris*, which *R. P. Becket* Bibliothecary, had shew'd me; as also many other Books of the First Edition, (which make one of the principal Curiosities in that Library) printed by *COSTER*, wherein he had observed, That each Page had been printed on one Form or Board cut out, and as it were engraven, and not with separate Letters. Whence we may judge, that *COSTER* found out at *Harlem* the *PRINTING* with a Board or Form, as the *Chinese* do; and that *GUTTEMBERG*, *FAUSTUS*, and *SCHOEFFER*, had invented at *Mentz*, the moveable Characters, and separating the one from the other, for composing Syllables, Words and Pages, as is practised now a-days. But the more common Opinion, according to the Sentiment of *Trithemius*, in his Chronicle of *Polidore Virgil*, Cap. 7. L. 2 ad An. 1450; *Bruschius*, in the Catalogue

Catalogue of the Bishops of Mentz; *Salmuth* upon *Panciro*; and of *Sabellic* in his *Eneids*, Lib. En. 10. wherein he assures us, that (*Commentum Teutonicum fuit, inventi Auctor, JOANNES GUTTEMBERGIUS, Equestri vir dignitate; Moguntiaëque res primum tentata est. i. e.*) "It was a German Invention, the "Author, JOHN GUTTEMBERG a Knight; and the First "Essay thereof done at Mentz." And *Wimphelingus*, who wrote, Anno 1511, says, that JOANNES GUTTEMBERG *Argentinenfis primus Artem impressoriam in urbe Argentinenfi invenit, inde Moguntiam veniens, eandem feliciter complevit. i. e.* "JOHN GUTTEMBERG Citizen of *Strasburg*, was the First "who invented the Art of PRINTING in the City of *Strasburg*; from thence he going to *Mentz*, did happily complete "it.

This is the Opinion we ought to follow as more true, and to which *Serrarius* seems to agree in his Description of the Town of *Mentz*, with several others whom *Naudus* cites in his Addition to the History of *Lewis XI.* (Chap. vii. Pag. 224.) who all maintain, That JOHN GUTTEMBERG, a German Knight, of the City of *Strasburgh*, having in vain essayed to bring this Art to Perfection in the City of *Strasburg*, was at last oblig'd to go to *Mentz*, where he liv'd the rest of his Time. There he obtain'd to be made a Burger; and hence it is, that he is called *Moguntinus* by very many Authors, and also in that Inscription which was made on his House, Anno 1507.

JOANNI GUTTEMBERGENSI
MOGUNTINO, QUI PRIMUS OMNIUM
LITERAS ÆRE IMPRIMENDAS INVENIT,
HAC ARTE DE ORBE TOTO BENE MERENTI,
YVO VINTIGENSIS
HOC SAXUM PRO MONUMENTO POSUIT.

In English thus.

Ive of the Town of Venza laid this Stone,
In place of a Monument,
Upon John Guttemberg of the City of Mentz,
Who was the First that invented
The Printing of Letters in Brass,
And who deserved well of all the World for this Art.

MENTZ,

MENTZ, 1450.



GUTTEMBERG being unable for the Charges and Expences which were necessary to put this Art in Practice, because at first the most Part of the Books were printed on Vellum, to make them pass for Manuscripts, which was very costly; he was oblig'd to take in Company the foresaid JOHN FUST, or FAUSTUS and his Son-in-law PETER SCHOEFFER, or OPILIO of Gernshein (who is thought to have been the First who invented the Making of the Punches and the Matrices) to whom he communicated his Design. Then he and they publish'd a great many Proofs of this Art; which *Arnoldus Bergellanus* hath expressed in these Verses:

Addit huic Operi lucem sumptumque laboris

FAUSTUS Germanus munera fausta ferens.

Et levi ligno sculpunt hi Grammata prima,

Quæ poterat varijs quisque referre modis.

Materiam bibulæ supponunt inde Papyri,

Aptam quam Libris littore Nilus alit.

Insuper aptabant miti quas Sepia guttas

Reddebat pressas sculpta Tabella notas.

Sed quia non poterat propria de classe Character

Tolli, nec varijs usibus aptuserat,

Illis succurrit PETRUS cognomine SCHOEFFER,

Quo vix cœlando promptior alter erat.

Ille sagax animi præclara Toreumata finxit,

Quæ sanxit Matris nomine Posteritas.

Et primus Vocum fundebat in Ære Figuras;

Innumeris cogi quæ potuere modis.

Which may be thus Paraphras'd:

FAUSTUS a German, (HAPPY by his Name,) Grudg'd here no Cost or Charge for PRINTING's Fame. COSTER and He first wooden Letters made By untaught Ways, and diff'ring Forms they laid. Nile's fertile Banks the Paper did bring forth; (And then new Books became of newer Worth.)

and Progreß of PRINTING.

II

The *Cuttle-Fish's* Blood as *Ink* prepar'd,
 And this impress'd, the *Letters* straight appear'd.
 But still the thus fix'd *Types* could never bring
 A Change of This unto a diff'ring Thing.
 SCHOEFFER, the most ingenious of his *Art*,
 By His *Engraving*, acts a nobler Part:
 And, *Phoenix*-like, from wooden *Ashes* brings
 The *Matrice*, Parent of succeeding Things;
 In which the *Letters* punch'd, they quickly made,
 Millions of Helpers to this new-born TRADE.

And a little after speaking of this Partnership, he informs us by this Distich:

*Illo primus erat tunc GUTTEMBERGUS in albo,
 Alter erat FAUSTUS, tertius OPILIO.*

Paraphras'd thus.

To thee, great GUTTEMBERG, all give First Place, }
 FAUSTUS, more Happy, in the Second Race, }
 OPILIO claims the Third with lasting Grace. }

They began to print Books, *Anno 1450.* according to what is read, at the End of *Trithemianarum Historiarum Breviarium*, in these Words:

" This present Work of Chronology was finished by the
 " Press *Anno 1515*, in the noble and famous City
 " of *Mentz*, where the Art of PRINTING was *Bibliothe-*
 " first invented by JOHN SCHOEFFER, the *que des qua-*
 " Grandchild of that worthy Man JOHN FUST, *tre Nations.*
 " a Citizen of *Mentz* and the First Author of this Art, who found
 " it out by his Invention, and began to exercise it, *Anno 1450.*
 " the 13th Indiction, *Frederick III.* being then Emperor, and
 " the Archbishop of *Mentz*, *Thierry Pincerna* of *Erbach*, Prince
 " and Elector. *Anno 1452.* he perfected this Art by the Help
 " of GOD and PETER SCHOEFFER of *Gernshein*, who
 " found out many Things necessary for the Improvement of
 " this Art, to whom he gave his Daughter *Christian Fust* in
 " Marriage, in Recompence of his Labours and Inventions.
 " Thus these Two Persons above nam'd, to wit, JOHN FUST
 " and PETER SCHOEFFER kept this Art secret, taking
 " an Oath of all their Workmen and Servants, not to divulge
 " it

Fame.

The

“ it in any Manner. Nevertheless this Art was divulged Anno 1462, in divers Places, by the very same Workmen.

Add to all these Testimonies, what *Erasmus* relateth in the Preface of *Titus Livius*, Fol. 2. Vol. An. 1519. printed at Mentz by JOHN SCHOEFFER, Son to PETER SCHOEFFER, and Grandchild to JOHN FAUSTUS, where is to be seen at the End of it, the Privilege of the Emperor *Maximilian*, granted to this JOHN SCHOEFFER, Prohibiting all to reprint not only that Book, but all others he should print, in Consideration that his Grandfather FAUSTUS had invented PRINTING. *Erasmus* his Words in *English* are, “ If these who furnished “ Writers and Parchment to *Origen* and *S. Jerome*, have deserv’d “ Elogies; what Praise ought we to give to PRINTERS and “ BOOKSELLERS, who give us every Day, for a little Thing, “ entire Volumes? If *Ptolomeus Philadelphus* acquired great “ Reputation by the Collection of a great Library; what Re- “ compence can we make these, who furnish us every Day “ with entire Books of all Sorts of Languages? But among all “ these, to whom we owe so great an Obligation, we must ac- “ knowledge them first who found out this Secret, which may “ be called Divine, who was JOHN FUST Grandfather to “ JOHN SCHOEFFER.

Afterward they printed the *Rationale Divinorum Officiorum Guillelmi Durandi*, Anno 1459. at the End whereof are these Words: *Præsens Rationalis Divinorum Codex Officiorum, venustate Capitalium decoratus, Rubricationibusque distinctus artificiosa adinventione Imprimendi & Characterizandi; quanti absque calami exaratione sic effigiatus, & ad eusebiam Dei industriâ est consummatus per JOAN. FUST Civem Mogunt. & PETRUM GERN-SHEIN Clericum Diœcesis ejusdem, Anno 1459. i. e.* “ This “ present Book, *The Account of the Divine Offices*, embellish’d “ with beautiful Capitals, and divided by Titles, is form’d “ after this Manner, by the artful Invention of Printing and “ Stamping of Letters; and all this without any Writing of a “ Pen; and is finish’d, on purpose for the Worship of GOD, “ by JOHN FUST Citizen of Mentz and PETER SCHOEFF- “ FER Clerk of the same Diocese, in the Year 1459.” Mr.

*Biblioth.
du Roy.*

Malinkroc tells, he had this Book in his Library, and cites it in his Book *De Arte Typographica*, Page 67. *Regula Pastoralis Gregorii Papæ ad Joannem Archiepiscopum Ravennensem, in Quarto. i. e.* “ *The pastoral Rule of “ Gregory the Pope to John Archbishop of Ravenna, in Quarto.*”

In

and Progreß of PRINTING.

13

In the Beginning of which Book there is written with the Hand of the deceas'd Monsieur Naudé, that this Book was printed Anno 1459. A Vocabulary, or Latin Profody, which was the *Calepin* of those Times †, Anno 1460. at the End whereof is what followeth, without the PRINTER'S Name; but it is presum'd, it was done by our Three First PRINTERS and BOOKSELLERS.

Bibliothèque des R.R. PP. Feuillans. † A Dictionary of as great Esteem then, as Calepin when this was wrote.

Altissimi præsidio, cujus nutu infantium lingua fiunt disertæ, quique nimis sæpe parvulis revelat quod sapientibus celat, hic Liber egregius Catholicon, Dominicæ Incarnationis Anno 1460. alma in urbe Moguntina Nationis inclytæ Germanicæ (quam Deus clementiâ tam alto ingenij lumine donoque gratuito ceteris Terrarum Nationibus præferre illustrareque dignatus est) non calami, styli, aut penne suffragio, sed mirâ patronarum formarumque concordia, proportionè & modulo impressus atque confectus est. i. e. “ Under the Protection of the “ HIGHEST, at whose Pleasure the Tongues of Infants “ become eloquent; and who very often reveals that to little “ Ones which He conceals from the Wise; this excellent Book, “ The Catholicon or Universal Medicine, was finish'd in the Year of “ our Lord's Incarnation 1460, in the good Town of Mentz, “ of the noble German Nation (which GOD of His Mercy has “ vouchsaf'd to prefer to the other Nations of the Earth; and “ of His free Gift, to make it famous by so eminent a Light of “ Invention) and this Work is not perform'd by the Help of “ any Quill, Pen, or Instrument for Writing, but by the “ Agreement, Proportion and Measure given by the PRESS “ to the TYPES. Then follows,

*Hic tibi, sancte Pater, Nato cum Flammine sacro,
Laus & honor Domino trino tribuatur & uno;
Ecclesia laude libro hoc Catholice plaude,
Qui laudare piam semper non linque Mariam.
DEO gratias.*

Which may be English'd thus.

Praise and Honour be given to Thee, O Holy Father, with the Son and Holy Spirit, who art Three and One. O Catholick, give Praises in the Church for this Book, and never cease to praise the Blessed Virgin.

Thanks be to GOD.

After-

Afterward appear'd the large Bible *in folio*, which was finish'd Anno 1462. at the End whereof are to be seen these Words :

Præfens hoc opus finitum ac completum, & ad eusebiam Dei industria in civitate Moguntinâ per JOANNEM FUST civem, & PETRUM SCHOEFFER DE GERNESHEIN Clericum Diocesis ejusdem, est consummatum anno Incarnationis Dominicæ 1462. in Vigiliâ Assumptionis Gloriosæ Virginis Mariæ. i. e. " This present Work is finish'd and compleated, design'dly for the Workship of GOD, in the City of *Mentz*, by JOHN FUST Citizen of it, and PETER SCHOEFFER of *Gernshein*, Clerk of the same Diocesis, in the Year of our Lord's Incarnation 1462, on the Vigil of the Assumption of the Glorious Virgin Mary.

This Bible was so like to Writ, that JOHN FAUSTUS having brought to *Paris* several Copies, whereof the most Part were on Vellum, and flourish'd in Gold done with the Hand, as may be seen in the Libraries of the King, St. *Victor*, the Royal College of *Navarre*, and Cardinal *Mazarin*, printed upon Paper, he sold them for MSS. at a considerable Price. But the Buyers, perceiving he had a great Number, intended an Action against FAUSTUS accusing him of Magick, which obliged him to return to *Mentz*; and not finding himself safe, he went to *Strasburg*, where he lived a while, and there shewed his Art to JOHN METELIN, or MENTEL, who was one of the First that exercis'd it at *Strasburg*. Mean while the Parliament of *Paris* made an Act, discharging FAUSTUS from all Pursuits made against him on the Account of the Sale of his Bibles because 'twas acknowledg'd since, it had been by the Means of the admirable Art of PRINTING, they had been done.

Some are of Opinion, that, after this Bible was finish'd, these Three first Inventers of so great an Art, did separate themselves or died; because they cannot discover any more Books printed by them, than what I have mention'd before, except *The Office of Cicero*, at the End whereof are these Words :

Præfens Marci Tullii clarissimum Opus JOANNES FUST Moguntinus civis, non atramento plumali, cannâ, neque areâ, sed arte quadam perpulchrâ, manu PETRI DE GERNESHEIN pueri mei feliciter effeci, finitum Anno M. CCCC. LXVI. Die IV. Februarii. i. e. " I JOHN FUST, Citizen of *Mentz*, have happily perfected this most famous Work of *Marcus Tullius*, not with Pen and Ink, nor with a Pen of a Reed or of Brass, but by a certain most beautiful Art, finish'd by the Hand of PETER DE

" GERN

and Progress of PRINTING.

15

“ GERN SHEIN my Servant, finish'd in the Year 1466, the
“ 4th Day of February.

The like Words are in the Five following Books, viz.

Institutiones Juris Imp. Justiniani Clementinæ, An. 1468. Thomas de Aquino, Quest. script. 1469 Constitutiones Juris Clementis Papa V. 1471. Decretalium Lib. 6. Bonifacii Papæ VIII. 1473. Et Speculum Historiæ Vincenti in Folio, 1474.

We must not think strange, if in all these Sentences, there is not one Word of GUTTEMBERG; for nevertheless he was associated with them, as may be observ'd in the Verses before set down. The following Books are only in PETER SCHOEFFER'S Name; such as, S. Jerome's Epistles in *Latin in Fol. 2. Vol. 1470.* which he printed upon Vellum, as may be seen in the Libraries of S. Victor and Sorbonne, at the End whereof are these Words:

Jam decet ut nostris concordent ultima primis.

Sit decus illi qui dedit hoc opus initiare,

Et qui finire dedit ipsum sit decus illi.

Est decus Ecclesiæ pugilis tot scripta tenere:

Si quibus intendas, est decus Ecclesiæ.

Igitur Sophronii Eusebii Ieronymi, Orthodoxi Ecclesiæ Christi propugnatoris clarissimi, liber Hieronymianus, aut si marvis, quod & ipse velim, Liber Epistolaris explicat, ut dignitas nominis Ieronymiani egregio Viro Joh. Andreæ permaneat, qui hoc ipsum zelo devotionis erga Virum sanctum effectus tempore prisco vulgavit in orbem. Est autem opus præsens arte impressoriâ feliciter consummatum per PETRUM SCHOEFFER DE GERN SHEIN in civitate Moguntinâ cujus nobilitati Vir beatus Ieronymus scribens ad Ageruntiam de Monogamiâ, testimonium perhibet sempiternum multis milibus incolarum ejusdem in Ecclesiâ pro fide Catholica sanguine proprio laureatis.

Huic Laudatori reddit Moguntia vicem,

Tot sua scripta parans usibus Ecclesiæ.

Anno Domini M.CCCC.LXX. die septima mensis Septembris, qua est Vigilia Nativitatis Mariæ.

Da gloriam DEO.

Which

The History of the Invention

Which may be thus in English.

“ Now it becomes us to conclude as we began, the Honour be
 “ to him who was with us at the Beginning; and also, Honour be
 “ to him who hath been with us at the Conclusion. ’Tis the
 “ Church’s Honour to keep so many Writings of their Cham-
 “ pion. If you design them for any, it is the Church’s Honour.

“ Therefore this Book (worthy of the Author) of So-
 “ phronius Eusebius Jerom, a most famous, and orthodox De-
 “ fender of the Church of Christ. Or rather, if you will,
 “ this Book of *his Epistles*, is finish’d, that the Honour of Je-
 “ rom’s Name may be preserv’d, which is owing to that excel-
 “ lent Man *Joh. Andrew*, who mov’d by the Zeal of Devotion
 “ towards the Holy Man, did, in ancient Times, make this
 “ very Work publick to the World. This present Work is
 “ happily finish’d by the Art of PRINTING by PETER
 “ SCHOEFFER of *Gernshein*, in the City of *Mentz*. For the
 “ Glory of which City, the Blessed Man *Jerom* (writing to
 “ *Ageruntia*, of marrying but once) gives it this lasting Testi-
 “ mony, That many Thousands of it’s Inhabitants were ho-
 “ nour’d in the Church, for having shed their Blood in Defence
 “ of the Catholick Faith.

“ *Mentz* repays this her Praiser, by publishing so many
 “ of his Writings for the Use of the Church.

“ In the Year of our Lord 1470. the 7th Day of the Month
 “ of *September*, which is the Vigil or Eve, of the Nativity of
 “ *Mary*.

“ Give Glory to GOD.

PETER SCHOEFFER, JOHN FUST, and CONRAD
 HENLIF, Printers and Booksellers at *Mentz*, gave to
 the Gentlemen of the Abby of *S. Victor*, a Copy for the
 Sum of 12 Crowns of Gold, and an Annual Mass for the Rest of
 their Souls, and of their Friends, which is said every Year, as
 may be seen in Tome 7. of the Annals of *St. Victor*, in these
 Words:

*Anniversarium honorabilium virorum PETRI SCHOEFFER
 & CONRADI HENLIF, ac JOAN. FUST Civium de
 Moguntiâ Impressorum, nec non uxorum, filiorum, parentum,
 amicorum & benefactorum: qui PETRUS & CONRADUS*
dederunt

dederunt nobis Epistolas Beati Hieronymi impressas in pergameno exceptâ tamen summâ duodecim scutorum auri, quam præfati Impressores receperunt per manus Domini Joannis Abbatis hujus Ecclesiæ 3. Kalendas Novembris 1471. i.e. “ The Anniversary of the Honourable Men, PETER SCHOEFFER, CONRAD HENLIF, and JOHN FUST, Citizens of Mentz, and Printers; as also, of their Wives, Children, Parents, Friends and Benefactors, which PETER and CONRAD gave to us the Epistles of S. Jerom printed on Parchment, excepting, nevertheless, the Sum of 12 Crowns of Gold, which the foresaid Printer receiv'd from John Lord Abbot of this Church, on the 29th of October 1471.

There was likewise given a Copy in Vellum to the Library of St. German of the Meadows, by Cardinal Briffonnet then their Abbot; as also another was given Anno 1477 to the Celestins of Paris, by Arthur of Montauban Archbishop of Bourdeaux, who had been a Monk with them.

There is also at the End of *Valerius Maximus* in Latin in Folio in Vellum, which M. Moëtte Bookseller let me see, to whom I'm oblig'd for the many Observes and Advices he hath given me, as followeth:

Præfens Valerii Maximi opus præclarissimum in nobili urbe Moguntinâ Rheni, Anno 1471. per egregium PETRUM SCHOEFFER de Gernshein Artis IMPRESSORIÆ Magistrum feliciter est consummatum. i. e. “ This present most famous Work of *Valerius Maximus*, was happily finish'd by that excellent Person PETER SCHOEFFER of Gernshein, Master of the Art of PRINTING, in the noble City of Mentz upon the Rhine, in the Year 1471.

And at the End of the Book of *The City of GOD* in Latin, in Folio, with the Commentaries of Thomas de Valois, and Nicolas Triveth, are to be seen these Words:

Igitur Aurelii Augustini civitatis Orthodoxæ Syderis præfulgidi, de Civitate DEI opus præclarissimum, binis sacra Pagina Professoribus eximijs id commentantibus, rubricis tabulaque discretum, celsâ in urbe Moguntinâ partium Alemanix, non calami per phrasim, characterum autem apicibus artificiose elementatum, ad laudem Trinitatis individuæ, Civitatis DEI præsidio, operose est consummatum per PETRUM SCHOEFFER de Gernshein, Anno 1473. i. e. “ Therefore, this most famous Work of *Aurelius Augustin* (the bright Star of this orthodox City) concerning the City of GOD, with the Commentaries of Two Professors of the Sa-

“ cred Scriptures, and distinguish’d by Rubrics and a Table,
 “ was with great Labour finish’d in *Mentz*, a City famous in
 “ the Parts of *Germany*, not by the Forming of a Pen, but art-
 “ fully compos’d by the Figures of Letters. To the Praise of
 “ the *undivided Trinity*, *Protector of the City of GOD*, by PE-
 “ TER SCHOEFFER of *Gernshein*, in the Year 1473.

At the End of a Book entitled, *Henrici Herp. Speculum aureum decem præceptorum in Fol. 1475.* are these Words:

Speculi aurei decem præceptorum DEI Fratris Henrici Herp. Ord. Min. de Observan. Opus præclarum in nobili urbe Moguntinâ, quam IMPRIMENDI de arte ingeniosâ gratuitoque dono gloriosus DEUS plus ceteris Terrarum nationibus præferens illustrare dignatus est, non atramento plumali, arcâve, pennâ, cannâve, sed ad inventionem quadam perpulchra per honorabilem virum PETRUM SCHOEFFER de Gernshein feliciter est consummatum. An. D. Incarn. 1474. i.e. “ The famous Work of Brother Henry Herp
 “ of the Order of the Friars Minors (or Franciscans) Observants,
 “ call’d *The Golden Looking-Glass of GOD’s Ten Commands*, was
 “ happily finish’d in the noble Town of *Mentz* (which *GOD*,
 “ preferring it to the other Countries of the Earth, has, of
 “ His free Gift adorn’d, with the most ingenious Art of PRIN-
 “ TING) perform’d not by Pen and Ink, nor any Instrument
 “ for Writing, but by a certain very pleasant Invention, by
 “ PETER SCHOEFFER of *Gernshein*, in the Year of our
 “ Lord’s Incarnation 1474.

The same Book was printed also at *Basle* by JOHN FROBIN An. 1596, of which we shall speak hereafter.

SCHOEFFER printed also *Codex Justiniani An. 1474. Sancti Bernardi Sermones, in Folio, in 1475. Institutiones Justiniani cum notis Accursii, in 1476. Turrecremata in Psalmos, in Folio, in 1478. Scrutinium Scripturarum auctore, Paulo de Sancta Mariâ Episcopo Burgensi, in Fol. 1478.* at the End whereof are these Words, with the Arms of the said SCHOEFFER: *Anno Domini 1478. ad VII. Idus Januarias R. in Christo Pat. D. D. Diethero Archipræsule Moguntino, in nobili civitate Moguntinâ, domicilio Minervæ firmissimo, PETRUS SCHOEFFER de Gernshein ARTE Magistrâ suis consignando scutis feliciter finivit. i.e.* “ In the Year
 “ of our Lord 1478, upon the 6th Day of January, the Reve-
 “ rend Father and Lord in Christ, the Lord *Diethro* being Arch-
 “ bishop of *Mentz*, PETER SCHOEFFER of *Gernshein*,
 “ as taught by ART, happily finish’d this Book, by stamping
 “ it with his own Types, in the noble City of *Mentz*, the fix’d
 “ Habita-

and Progreß of PRINTING.

19

“ Habitation of Wisdom. ” *Sextus Decretalium*, Fol. 1476. *Decretales*, in Folio 1479. and many other Books.

This PETER SCHOEFFER had a Son called JOHN SCHOEFFER, who printed at Mentz *Apologetici libri pro Carolo V. Romanorum Imperatore*, in 4to. 1507. *Titus Livius* in Latin in 1518 and 1519, as we have said above: *Chronica sive Annales Regiminis Pruniensis Cœnobij Abbatis*, &c. in Folio 1521. *Dionysii Exigui Codex Canonum Ecclesiasticorum contra hereticos*, in Quarto, in 1529. and many other Books.

Naudé jug.
des Escripts
cont. le Card.
Mazarin, P.
170.

It is to be observed, that the first Books which were printed in Germany, Italy and France, were plain, and without any Ornament: i. e. without Title-Pages, Running Titles, Chapters, and great Letters. They left them blank to be done with the Hand, or in Miniature, that thereby they might always pass for MSS. Neither had they the Numbers or Signatures at the Foot of the Pages by the Letters of the Alphabet, as they bethought themselves to do some Years after, and as we do now a-days, which occasion'd vast Pains to the Bookbinders, who, unless they were most exact, did very often in the binding transpose the Leaves.

This ART, which was kept secret with so much Care and so many Precautions, began at last to be spread abroad after the Printing of the Bible and the other Books we spoke of before, by the Servants and Workmen of those who invented it, who, to make Profit by the Novelty of this ART, went to divers Towns and set It up.

ROME, 1467.



THIS was one of the first Towns, where this Art began to be exercis'd, in the Days of Pope Paul II. by the Means of CONRADUS SUVENHEIN, and ARNOLDUS PARMARTZ, who were lodg'd in the House of PETER and FRANCIS MAXIMIS, where they began to print St. Augustine's Book of The City of GOD, in Folio in Latin, (which gave Name to the Letter which is called St. Augustine's) at the End whereof are these Verses:

The History of the Invention

Hoc CONRADUS *opus* SUVEYNHEYN *ordine miro,*
ARNOLDUS *que simul* PARMARTZ, *unâ ade colendi,*
Gente Theotonicâ, *Romæ expediere sodales.*

In domo PETRI *de* MAXIMO
M. CCCC. LXVII.

The Familiar Epistles of Cicero, in Fol. in Latin (whence also came the Name of *Cicero's Letter*) where are the same Verses and Year 1467. Thereafter *Speculum vite humanae* Roderici Zamorensis, dedicated to Pope Paul II. *Ovidii Elegia: Lucani Pharsalia, in Fol. 1469.* Cicero's Offices and divers Epistles *in Fol. in Latin in 1469. and 1470.* Suetonius, *in Fol. 1470.* Leonis Magni Opera, *in Fol.* at the End whereof are these Verses:

Aspicias illustres Lector quicumque libellos,
Si cupis Artificum nomina nosse, lege.
Aspera ridebis cognomina Teutona forsan,
Mitiget Ars Musis inscia verba virum.

CONRADUS SUVEYNHEYN, ARNOLDUS PARMARTZ *que Magistri*
Romæ imprefferunt talia multa simul.

PETRUS *cum* FRATRE FRANCISCO MAXIMUS, *ambo*
Huic operi aptatam contribuere domum.

M. CCCC. LXX.

That great Work of NICOLAS DE LIRA, called *Glossa ordinaria in Univers. Biblia sacra, in Fol. 3 Vol. 1471.* was printed in the House of PETER MAXIME, at the End whereof are the former Verses: *Ciceronis de Officiis, de Finibus, &c. in Fol. 1471.* *Sermones in Quadrages. Auct. Robert. de Lirii, in Fol. 1472.* *Terentii Comædia, in Fol. 1472.* and the *Epistles of St. Jerom in Latin, in Fol.* which they dedicated to Pope Paul II. in the Epistle Dedicatory whereof they congratulate this Pope on the Account that in his Time the Art of PRINTING had been brought from Germany to Rome, in these Words, *Hoc est quod semper gloriosa illa & cælo digna anima Nicolai Eusebii Cardinalis peroptabat, ut hac sancta Ars, quæ oriri tunc videbatur in Germania, Romam deduceretur. i. e.* " This was always the earnest Wish and Desire " of that glorious Soul, worthy of Heaven, *Nicholas Eusebius,* " Cardinal, that this Sacred Art, which then began to appear " in Germany, might be brought to Rome.

At the same time ULDARIC LE COCQ came also to Rome, which gave Occasion to the Bishop of Torano, called

Joannes

and Progreß of PRINTING.

21

Joannes Antonius Campanius, who had been his Corrector, to make in his Praise this Epigram, as is reported by Faërnus, and set down at the End of Cicero's *Philippics*,¹ printed by ULDARIC before 1470.

*Anser Tarpeii custos Jovis, unde quod alis
Obstreperes, Gallus cecidit, ultor adest.*

ULDARICUS GALLUS, ne quem poscantur in usum,
Edocuit pennis nil opus esse tuis :

*Imprimit ille die quantum vix scribitur anno,
Ingenio haud noceas, omnia vincit homo.*

This ULDARIC LE COCQ was of Vienna in Austria, who, according to what Volaterran saith, printed S. Augustine's *City of GOD* in Latin, in Folio, and Lactantius, in Fol. in 1468. After which he printed Titus Livius, Quintilian, Cicero's *Tusculanes*, *Philippics* and *Orations* in 1468. He printed also about 1470. *The Universal History of Roderick Sanctius*, a Spaniard, whom Pope Paul II. made Governor of the Castle S. Angelo, and Bishop of Palentine, at the End whereof are these Words :

*Ego ULDARICUS GALLUS sine calamo
aut pennis eundem Librum impressi.*

He printed also *Expositio super Psalterium*, Sixti Cardinalis, in Fol. in 1470. Virgilii *Opera*, in Fol. in 1473. and in 1474. Sanctus Augustinus de *Civitate DEI*, in Fol. in Company with SIMON NICOLAS DE LUCA.

LEONARD PFLUGL, and GEORGE LAVER printed together *Sextus Decretalium*, in Fol. in 1472.

JOHN GENSBERG printed *Valerius Martialis cum Commentarijs Domitij Calderini*, in Fol. in 1474. and many other Books.

GEORGE SACHSEL of Reinhembat, and BARTHOLOMEW GOLSCH of Hohembart, printed *Juvenalis Satyræ*, in Fol. in 1474. Ammiani Marcellini *opera*, in Fol. in 1474. S. Athanasii *Opera Latine*, in Fol. in 1477. which is the First Edition, and many other Books.

STERTAN PLANCK of Padua printed Ægidius Romanus de *Regimine Principum*, in Fol. in 1482.

EUCHER SILBER, or FRANCK, a German, printed *Summa Joan. Turrecremata*, in Fol. in 1489.

STRASBURG, 1470.



PRINTING passed from Rome to Strasburg, where JOHN MENTELEN, or MENTEL, to whom JOHN FAUSTUS had discover'd the Secret, as we told, Page 14. began to exercise it; who some Years after set up at Venice, where he entred into Partnership with JOHN of COLOGN, as we shall shew hereafter. Nevertheless, JAMES MENTEL Dr. of Medicine at Paris, who calls himself a Grandchild of JOHN MENTELEN, pretends to prove, That not only Strasburg had been the first City where any thing was printed; but also that this ART was found out there; and that his Grandfather had been the first Inventer. For Proof hereof, he alledgeth that Inscription, which was plac'd with his Arms one the first Page of *Ostomalticon* Othonis Brunsfelsii, printed at Strasburg by JOHN SCHOT in 1543. *Insigne SCHOTTORUM familiae ab Frederico, Romanorum Imperatore III. JOANNI MENTELEN primo Typographiae Inventori ac suis concessum* 1466. i. e. "The Arms of the Family of SCHOTTI, granted by Frederick III. Emperor of the Romans, to JOHN MENTELEN first Inventer of PRINTING, and to those descended of him." And in his Book *De verâ Typographiae origine* Page 15. these Verses following, whereof he hath chang'd the first, by making

Plura licet summa dederis tu Argentina laudi;
whereas in the Original, in place of the Word, *Argentina*, is *Alemania*, as is to be seen at the End of the Cynick Epistles of the Philosopher *Crates*, printed at Paris by MARTIN CRANTZ and his Associates in 1470. where is this Epigram following, which I report entire, to shew, how far Mr. MENTEL is from the Truth, and that he hath done all was possible to draw the Honour to his Family.

ERHARDI WINDSBERG EPIGRAMMA
ad Germanos Librarios egregios MICHAELEM
MARTINUM, atque ULDARICUM.

*Plura licet summa dederis tu Alemania laudi;
At reor hoc majus te genuisse nihil:*

and Progreß of PRINTING.

23

*Quæ propè divinam summa ex industria fingis
Scribendi hanc Artem, multiplicans studia.
Felices igitur MICHAEL, MARTINEQUE semper,
Vivite, & ULRICE hoc queis opus imprimitur,
Erhardum vestro & non dedignemini amore,
Cui fido semper pectore clausi eritis.*

But all these Testimonies will not perswade the Publick, that he had been the First, who had found out the Art of PRINTING, because no Book was to be seen printed by the said MENTEL, either at *Strasburg* or *Mentz*, before the Year 1459; nor printed with his Name till 1473, and then without designing the Town, as is to be seen in *Speculum Morale*, *Auct. Vincentii*, in *Folio*.

HENRY EGGESTIN printed in 1471. *Decretum Gratiani*, the Beginning and End of which Book is done in Red and Black, and is of a Largeness more extraordinary than *Carta magna*.

Thereafter NICOLAS PISTORIS of *Bensheim*, and MARK REMHARDI in Company, printed *Manipulus Curatorum Auct. Guidonis de Monte Rocherii*, in *Quarto* in 1480. After this they printed with NICOLAS PHILIPPI, and in his Name, at *Strasburg*, *Biblia Sacra*, in *Fol.* in 1482. at the End of which are these Verses:

*Fontibus ex Græcis, Hebræorum quoque libris,
Emendata satis & decorata simul
Biblia sum præfens, Superos ego testor & Astra,
Est impressa nec in Orbe mihi similis:
Singula quæque loca cum concordantibus extant;
Orthographia simul quàm bene pressa manet.*

MARTIN FLACCUS or FLACH, whom *Wimphelingus* mentioneth, came to *Strasburg*, and there printed *Thesaurus novus Sermonum*, under the Name of PALUD, in *Fol.* 2 Vol. 1485. *S. Bonaventuræ Tractatus & lib. quamplurimi*, in *Fol.* 1489. *Thom. Argentinx ex Ordine Eremitarum S. Augustini Comment. in quatuor libros Sententiarum*, in *Fol.* 2 Vol. 1490.

JOHN KNOBLOUCHI printed *Gersonis opera* in *Fol.* 4 Vol. 1514. which were also printed in the same Town without the Printer's Name, in 1494. in 4 Vol. in *Fol.* which is the First Edition.

The History of the Invention

There was also printed at *Strasburg* without the Printer's Name, the *Nider*, at the End whereof are these Words: *Joannis Nider S. Pag. Doct. Ord. Præd. Conventualis Nurembergensis Præceptoris, præclarissimum opus, quodam digna admirationis modo, non pennis, ut præsci quidem, sed literis sculptis artificiali certè conatu..... remota nempe indagine, ingenijque diversa inquietatione illustre figuratum, accurate denique correctum per providum Leorium Hufner civem urbis famosa Argentinensis, completum & terminatum est Idus Februarii 1476. i. e.* " This most famous Work of *John Nider* " Doctor of the Holy Scripture, and Professor of it, in the " Convent of *Nuremburg*, of the Order of *S. Dominic*, was com- " pleted and finish'd on the Ides, or 13th of *February 1476*, in a " certain Manner worthy of Admiration. For it is not writ " with Pens, as the Ancients did, but with engraven Letters, a " very artful Enterprize certainly, ... which remove all Trouble " and Disquiet of the Mind, it is clearly figur'd, and accurately " corrected by the Diligence of *Leorius Hufner*, Citizen of the " famous Town of *Strasburg*.

JOHN REMHARDI printed in 1489. *Horatii opera, in Fol.*

VENICE, 1469.



JOHN WINDELIN of *Spires* was the first that practised this **ART** here; he printed *Ciceronis Epistola ad Familiares, in Fol.* in 1469. at the End whereof are these Verses;

*Primus in Adriaca formis impressit acutis
Urbe libros Spiræ genitus de stirpe JOANNES.
In reliquis sit quanta vides spes, Lettor, habenda,
Quam labor hic primis calami superaverit artem.*

He began also to print *S. Augustin's City of GOD*; which was finish'd by his Brother, as is to be seen by these Verses which are at the End.

*Qui docuit Venetos exscribi posse JOANNES
Mense fere trino centena volumina Plini,
Et tandem magni Ciceronis Spira libellos*

Cæperat

*Cæperat Aureli, subita sed morte peremptus
Non potuit cæptum Venetis finire volumen.*

WİNDELINUS adest ejusdem frater, et arte
Non minor, Hadriacaq; morabitur urbe. 1470.

He, after the Death of his Brother, printed several Works at Venice, as *Plauti Comædia, in Folio, 1472. Repetitiones Lanfranci, in Fol. 1472.* and others. This WİNDELINUS was a Man of Spirit and of great Undertakings, who after he had exercis'd this Art in Italy, went to Germany, where he printed the most Part of these great Works of the Law, which are illustrated with his Notes. The Two Verses (he usually printed) in every Book, as may be seen in *Barthole, in Folio, 1471.* and in *Panorme, 1472.* are,

*Hos WİNDELINUS clarâ virtute Magister
Transcripsit celeri formula pressa pede.*

He was one of those who printed most in his Time, and the Learned then were very desirous to give him Epigrams to add at the End of his Books: One whereof is as follows.

*Abbatis pars prima notis quæ fulget ahenis,
Est WİNDELINI pressa labore mei.
Cujus ego ingenium de vertice Palladis ortum
Credideram, veniam tu mihi Spire dabis.
M. CCCC. LXXIV.*

Also NICOLAS JANSON, a French Man, came hither from France, and set up in the Time of Duke Barbarigo: He printed very large Books, and with very fine Types. He brought to Perfection the Gothic Character, as may be seen by *Ciceronis Epistolæ ad Brutum, in Folio, 1470. Jul. Cæsaris Comment. in Folio, 1471. Plinii Opera, in 1472. Decretum, in Folio, 1474. Biblia Sacra, in Folio, 1476.* and many other Works, for which he hath been in great Reputation; and therein was assisted, (as some say) by JOHN of RUBEIS a French Man, who printed by himself *Ovidii Metamorphosis, in Folio, in 1474. Virgilii Opera cum Commentarijs Servij, in fol. 1475. Lectura Domini Geminiani super sextum Decretalium, in Folio, in 1476.*

This JOHN of RUBEIS set up, some Years after at Pignerol, where he printed *Juvenalis Satyricon, in Fol. in 1479.*

JOHN

JOHN of COLOGN, and JOHN MANTHEN, or MENTELLEN of Geretzen, printed here *Martialis Epigrammata cum Commentariis Domitii Calderini*, in fol. 1474 and 1475. *Sanctus Augustinus de Excommunicationibus*, in Quarto, 1474. Panorme, in Folio, 1476. Nicolaus Abbas *super Decretales*, in Folio, 1475. Bartholi, *super ff. Nov.* 1476. *Ejusd. de Lectura*, 1477. Lucani *Pharsalia*, in Folio, 1477. Joann. Duns Scoti *in librum sententiarum*, in Folio, 2. Vol. 1477. And S. Thomas, in 2 lib. *secunda partis*, in Fol. 1480. But *Summa D. Thomæ Alensis*, in folio, 1475, was printed in JOHN of COLOGN's Name.

FRANCIS RENNER of Hailbrun, and NICOLAS of FRANKFORDIA, printed together *Pisani Supplementum*, 1474. *Biblia sacra*, in folio, 1478. In RENNER's Name are printed *Sermones Michaelis de Mediolana*, in 1477. Pomponius Mela *de Cosmographia*, in Quarto, 1478. Nicolai de Lyra *Postilla in vetus, & novum Testamentum, cum Opuscul. ad Judaic. perfid.* in fol. 1482. And in FRANKFORDIA's Name, is printed *Missa ad usum Ord. Prædicatorum*, in Octavo, 1484, in Red and Black, which is the First Edition.

JAMES of ROSSY, a French Man and ingenious Printer, set up also at Venice, where he printed *Historia Florentina comp. post. per Lionardo Aretino*, in folio, 1476.

OCTAVIUS SCOTI, a Native of Monza, printed *Biblia sacra*, in Quarto, 1480. And by BENOIST LOCATEL, *Sancti Isidori Hispalensis Episc. Etymolog. & de summo Bono*, in folio, 1493. And in his own Name, *Augustini Triumphus de Ancona Ord. Eremit. S. Augustini summa de Ecclesiastica potestate*, in Quarto. This SCOTI distinguish'd himself from the Printers of his Time, by the great Number of Books which he printed, and particularly of Medicin.

JOHN HERBOT, called LE GRAND, of Siligenstat, who had printed at Parma, came to Venice in 1482, where he printed *Gratiani Decretum cum Apparatu Bartholomæi Brixienfis*, in folio, and *Biblia sacra*, in folio, 2 Vol. 1483.

PLATO DE BENEDICTIS printed *Dion. de Regno*, in Quarto, 1483. He set up some Years after at Bologn.

PAGANINUS DE PAGANINIS, printed *Petrus de Ausmo. supplem. summa Pisanellæ, &c.* in Quarto. 1485. And Alphonfi *Lectura super primum Librum Sententiarum*, in folio, 1490.

PEREGRINUS DE PASQUALIBUS, printed with DOMINIQUE DE BERTROCHIS of Bologn, *Vita sancti*. Hiero-

Hieronymi, in *Quarto*, 1485. But Ægidius in *primum librum sententiarum*, in *folio*, 1492, is only in *PASQUALIBUS* Name.

ANDREW DE ASALA, and THOMAS ALEXANDRIA, printed together S. Thomæ Aquinatis in *quatuor Evangelia*, in *fol.* 1486.

JOHN VERCELLENSIS, printed Flavii Josephi *opera ex versione Ruffini*, in *fol.* 1486.

JOHN HAMMAM of *Laudoia*, and JOHN EMERICH of *Udenhem*, printed for *Messieurs* of the Church of *Paris*, in 1487. *Missale ad usum Ecclesiæ Parisiensis*, in *fol.* which is the first Edition of the *Missel* of *Paris*.

MARTIN SARACENI, printed *Opus Pandectarum Medicinæ*, in *fol.* 1488.

GEORGE ARINABENO of *Mantua*, printed *Prisciani Opera*, in *fol.* 1488.

JOHN DE FORLIVIO printed *Alberti Magni Comment. in lib. Physicorum*, in *folio*, 1488. And with his Brother GEORGE, *Liber de Medicina Averrois, &c.* in *fol.* 1490. *Boetii Opera*, in *fol.* 1497.

PERRIN MALSON, BONIFACE JOHN, and JOHN VILLE-VIEILLE, printed together *Durandi Rationale Divinorum officiorum, &c.* in *fol.* 1494. At the End whereof are these Words.

Fuit Rationale Divinorum Officiorum, quod antea mille locis depravatum, obnixa elucubratione Magistri Boneti de Locatellis Bergomensis correctum, est impressum per egregium virum Dominum Perrinum Lathomi, Bonifacium Joannis, & Joannem de Villaveteri Socios, Anno salutiferæ Incarnationis, M. CCCC. XCIV. Die xxiv. Aprilis. i. e. "The Account of the Divine Offices, "which was formerly deprav'd in a Thousand Places, hath "been corrected by the assiduous Labour of Mr. Bonetus de "Locatellis of Bergoma, and is printed by an excellent Man "Seignior Perrinus Lathomi, Boniface of John, and John de "Villa-veteri, his Partners, in the Year of our Saviour's Incarnation 1494: the 24. Day of April.

ALDUS MANUTIUS, a Roman by Birth, the Restorer of the Greek and Latin Languages, to whom we are obliged for the Sloping Letter, which we call *Italick*, had a Privilege from the Pope that none but he should use it, came to *Venice*, and set about the perfecting of the Greek and Latin Authors: He composed a *Grammar*, made Notes on *Horace*, *Homer*, and other

ther Authors; and printed several of the Greek and Latin Poets, as Hesiodi Opera Græca, in fol. in 1495, which had been clumsily printed by others. All his Editions are very much recommended, both for the Beauty of the Impression and for Correctness; several having been corrected by Erasmus, who was his Corrector. He died in 1516. His great Reputation, and profound Capacity, obliged one of the most famous Poets to make these Verses, both in his Praise and that of Printing.

Rochefort. *Quod si credere fas Deos Poëtas,*
 Dict. Pag. *Vitam reddere, quod queant sublatam,*
 311. *Quanto est justius æquiusque, quæso,*
Aldum Manutium Deum vocare,
Ipsis qui potuit, suo labore,
Vitam reddere mortuis Poëtis?

This ALDUS had a Son called PAUL, a Printer and Book-feller, an understanding Man, skill'd in the Belles Lettres, and a great Antiquary of Rome. Pope Pius II. made him Keeper of the Library and Printer of the Vatican. He printed in 1545. the Song of Poliphile in Italian. This Book is singular for the Matter it treats of; it is also particular for this, that it's Author is only known by the first Letters of each Chapter, which, when join'd together, make up, M. POLIAM FRATER FRANCISCUS COLUMNA PERAMAVIT. This Book hath been translated into French, and printed several times. We have also a large Commentary of ALDUS on Cicero's Works, which were printed by his Son in the Years 1578, 1579 and 1583, in Five Volumes in Fol. which passed for one of the best Editions. We are indebted also to him for the Edition of the Council of Trent in Fol. which he digested and put in the Order we have at this Day, and is very much sought after by the Virtuoso's; as also the Roman Antiquities, which is thought to be very necessary for Antiquarians. He printed also with ANDREW his Father-in-law, Biblia Sacra of the LXX. in Greek, in fol. 1518. which passed for the best of all Editions, in the Opinion of the Learned, being more agreeable than any other to that famous Manuscript at Alexandria sent to CHARLES I. King of England, by Cyrille Lucaris Patriarch of Constantinople. Nevertheless, R. P. Simon esteemed more that of Rome of 1587. Gesner dedicated to MANUTIUS, as being most judicious and learn'd, the 11th Book of his Pandects, to which is annex'd a

Catalogue of the Books he printed. He died at *Rome* in 1574, and was interr'd in the Church of *Minerva*. He had a Son call'd *ALDUS*, who liv'd some Time at *Venice*, where he printed a Number of fine Books. He taught some Years at *Boulogne*; but, perceiving himself flighted and maltreated by his Scholars, and drown'd in Debt, he remov'd to *Rome*, under the Popedom of *SIXTUS V.* the Restorer, or rather the Founder of the Printing-House in the *Vatican*. Pope *Clement VIII.* gifted the Direction of it to this *ALDUS*, in Consideration of the Merit of his Grandfather, and particularly of his Father: He printed there that *Latin Bible* by the Order of Pope *Sixtus V.* in 1590. that was immediately after suppress'd, which has made it very rare; but it was re-printed the following Year, with the Changes which Pope *Clement VIII.* caus'd make therein. Afterward they printed *Epistola Decretales Summorum P. P. in fol.* Three Volumes. This Book is very rare, and sought after by the Learn'd. He died at *Rome* in 1597. aged 50 Years or thereabout.

PARIS, 1469.



THIS Art was brought hither by the Care of *JOHN DE LA PIERRE*, Prior of *Sorbonne*, who brought from *Germany*, about the Year 1469, *MARTIN CRANCZ*, *ULRIC GERING*, a Native of *Constance*, and *MICHAEL FRIEBURGER*, who printed in the *Sorbonne* the *Epistles* of *Gasparinus Pergamensis*, in *Quarto*, and many other Books.

RUTLINGEN in Germany, 1469.



HERE *JOHN DE AMERBACH* printed *Biblia Sacra*, in *fol.* 1469. Shortly after he went to *Basle*, and there set up.

JOHN ZEINER printed *Rationale divinarum Officiorum*, in *fol.* in 1473. *Simonis de Cremona Postilla*, in 1484.

JOHN

JOHN OTHMAR printed here Joannis Friburgensis *Summa Confessariorum* in 1487. There was also printed here in 1487. *Ruperti de Victoria Verbi Dei lib. 13. Ejusdem Summa rudium*, &c.

And in 1488. there was printed without the Printer's Name, in the Time of Maximilian King of the Romans, *Petri de Haren-talis Prioris Florentis Ord. Pramonstratensis Expositio super Psalterium*, in fol.

COLOGN, 1470.



E here find printed in 1470. Leonis I. Pontif. Ro-mani opera, in fol.

JOHN KOELHOF printed Thomafini de Fer-raria opus *Quadragesimale* in 1474.

HENRY QUENTEL printed Joannis de Tur-re Cremata *Tractatus notabilis de Potestate Papæ & Concilij generalis* in fol. 1480. *Summula Raymundi Metroprosaica in Quarto*, in 1495. *Ejusdem Raymundi Sebund. Dialogus de naturâ hominis* in 1501. and others. He had a Son named PETER, who succeeded him, and made himself famous by printing the Works of Denis a Carthusian Monk at RIKEL, in several Volumes, in fol. in 1530. and Dionsyii Arcopagitæ opera, in fol. 1536. This PETER left behind him a Son named ARNOLD, who continued some time in his Trade with JOHN KREPSIUS, where they caus'd print *Liturgia Latinorum Jacobi Parnelii*, in Quarto, Two Volumes, in 1571. which is a Book very rare, and sought after by the Learned.

JOHN KOELHOSS de Lubach printed here Bernardi opera, in fol. in 1482. Gersonis Cancellarij Parisiensis opera, in fol. in 4 Volumes, in 1484.

JOHN GULDEM printed Goschalci Holen *Tractatorium novum de preceptis divinis*, in fol. in 1484. Here was also printed in 1487. S. Vincentii Sermones. in fol. in 4 Volumes.

Some Years after one named FRANCIS BRICKMANN, who had been at Paris in 1500. came hither, and printed in this Town of Cologn Ruperti opera, in fol. 5 Volumes, in 1526 and 1529. He had a Son called ARNOLD, who printed in 1567. *Athenagoræ Atheniensis Philosophi Apologia*, &c. in Octavo.

Nota, The greatest Part of these Printers were very considerable, not only for that they were Counsellors, and exercis'd the chief Offices of the Magistracy in the City of *Cologne*; but also for the Books they printed, which were both for the Profit and Defence of the Catholick Church.

NURENBURG, 1470.

IN this City was printed, in the Year 1470. Franc. de Retza *Comestorium vitiorum*, in fol. Eusebii Pamphili *de præparatione Evangelica*, in fol. in 1473.

ANTONY KOBERGER printed here Antonini *de virtutibus*, in fol. 1472. Rayneri Pisani *Pantheologia*, in fol. 3 Volumes, 1474. which is the First Edition. *Biblia Sacra*, in fol. 1475. 1478. 1480. and 1520. Summa Antonini *Ord. Præd.* in fol. 4 Volumes, 1478. and 1486. Æneæ Sylvii *Epistolæ*, in fol. in 1481. Alexandri de Ales *Summa Theolog.* in fol. in 4 Volumes, in 1482. *Vitæ Patrum*, in fol. in 1483. *Concord. Bibliorum*, in fol. 1485. S. Bonaventuræ *in Sentent. &c.* in fol. in 4 Volumes, in 1491. *Chronicon Chronicorum*, in fol. *magn. cum figuris*, in 1493. 'Tis said he printed more than any other in his Time.

ANDREW FRISNER of *Wunsidel*, and JOHN SENSENSCHMID, printed Thomæ Aquinatis *Quodlibeta XII.* in fol. 1474. Petri Lombardi *in Davidis librum Hymnorum*, in 1478. Here was also printed in 1487. Thomæ à Kempis *de Imitatione Christi*.

AUGSBURG, 1471.

JOHAN SCHUSLER printed Pauli Orosii *Chronographia*, in fol. 1471. Jacob. de Taramo *Comment. in lib. Sententiarum M. Petri Lombardi*, in Octavo, 1472. *Historia Tripartita ex Sozomeno, &c.* in fol. 1472. Jacobi de Tharamo *Consolatio peccatorum*, 1472.

GONTIER

The History of the Invention

GONTIER ZAIMER of Reutlinge printed *Speculum vite humane*, in fol. 1471. and 1473. *Isidori Etymologia*, in fol. 1472.

Here was also printed *Occo numismata Imperatorum Romanorum à Pompeio magno ad Heraclium*, in Quarto, in 1601. Altho' this Book was re-printed in folio, yet that Edition was sought after by the Learned, upon the Account of the Grecian Families treated therein.

SPIRES, 1471.



YPRIANI *Epistola*, in fol. was printed here in 1471. This Book is very rare, and much sought after.

PETER DRACH printed *Sancti Antonini opera*, in fol. 4 Volumes, 1477. *Parati Sermones de Tempore, & Sanctis*, 1481.

RATISBONNE, 1471.



ERVII *Commentarius in Virgilium, &c. in folio*, was printed here in 1471. But we are left in the Dark, who it was that printed it, and set up the Art of PRINTING first in this Place.

NAPLES, 1471.



USINGER, a Native of Strasburg, began to work here in 1471. and became so famous, that, as *Wimphelingus* reporteth, the King would have honour'd him with many Offices and Benefices, to oblige him to stay; but he prefer'd his Return to his Country above all the King's Favours.

Afterward came hither MATHEW MORAN, who printed *Juniani Maii de Priscor. verborum proprietate*, 1475. *Caii Plinii Epistola*, in fol. 1476.

COLLA,

COLLA, 1471.



ALLUS BONUS printed here Oppianus de Naturá & Venatione Piscium, Lib. 5. in Quarto, Gr. Lat. 1471.

PARMA, 1472.



ALDUS the Lawyer his Works in Fol. were printed here, in 1472 and 1473.

ESTIENNE CORALLUS, a Native of Lyons, printed Baldi opera, in Fol. 1475. Caii Plinii Historiæ mundi Lib. 37. in Fol. 1476.

MICHAEL MANZOLIN printed Titi Livii Decades, in Fol. 1480.

MATTHEW CAPRASO printed Franc. Ferrariensis opuscula de immortalitate anime, de naturâ anime rationalis, de infernâ & cruciatu anime, de paradiso & felicitate anime, in Fol. 1494.

BOULOGNE, 1472.



ERE was printed the Works of Barbatias the Lawyer, in Fol.

BALDASERUM DE AZZOGUIDIS printed Speculum Duranti, in Fol. 4 Volumes, in 1474.

Ovidii opera, in Fol. in 1480. Nicolaus Orbellus de Scientiâ Mathematicâ, Lib. unus, in 1473.

HENRY DE COLOGNE printed Joan. de Anania super Quinto Decretal. in 1479. Concordantiæ Bibliorum & Canonum, in Fol. 1486.

HENRY DE HARLEM, and JOHN WALPECH printed Michaelis Savonarolæ Medici opus de pulsibus, urinis, &c. in Fol.

in 1487. Christophori Georgii *de honestis Med. Florentini super Antidotarijs Mesuæ clara expositio*, in Fol. in 1488.

ABRAHAM ZAZZIA of Pisa printed a Bible in Hebrew in 1488. in Fol.

BENEDICT the Son of HECTOR, of Bologna, printed *Compendium Aromatariorum Saladini Medici*, in Fol. in 1488. - *Præclarissimi D. M. Christophori Georgii de honestis super Antidotarijs Mesuæ clara & maxime necessaria Expositio*, in Fol. in 1488. *Opera Theologica, Philosophica & Astronomica Joannis Pici Mirandulæ Concordiæ Comitæ*, in Fol. in 1496. At the End of this Book are these Words: *Opuscula hæc Joannis Pici Mirandulæ Concordiæ Comitæ, diligenter impressit Benedictus Hectoris Bononiensis, adhibita pro viribus solertia & diligentia ne ab Archetypo aberraret. Bononiæ, anno salutis 1496. i. e. "Benedict the Son of Hector* " of Bologna printed exactly these small Works of John Pici " *Mirandula, Count of Concordia, using his utmost Care and* " Diligence, that it might be conform to the Original. At " *Bologna in the Year of our Salvation 1496.*

PLATO DE BENEDICTIS printed in 1489. Joan. Damasceni *Aphorismorum liber*, in Quarto. Flavii Vegetii *Lib. I.* in Fol. in 1495. *Ejusdem de arte militari*, in Fol. 1496. He also exercised PRINTING at Venice, as we told before, Page 26.

BALTHAZARD DE BAZALER printed *Herodiani Historia*, in Quarto, in 1493.

VERONA, 1472.



ALTURINI *Liber de Re militari*, in Fol. was printed here, An. 1472.

PETER MAUFER, a French Man, who had before printed at Padua, printed in 1480, Joseph de bello Judaico *Explicit. feliciter*, in Fol. on Velvet, at the End whereof are the following Words:

*Impressum in inclytâ civitate Veronæ
per M. PETRUM MAUFER Gallicum
1480. 8. Januarii, Pontifice Maximo
Sixto quarto, & illustrissimo Venetorum
Duce IOAN. MOCENIGO.*

In English thus,

“ Printed in the famous City of *Verona*, by me PETER MAUFER, a *French Man*, on the 8. of *January* 1480. *Sixtus* the Fourth being Pope, and the most Illustrious *John Mocenigo* being Duke of *Venice*.

LOVAIN, 1473.



JOHN DE WESTPHALIA printed in the Year 1473 several Works; as Petr. Crescentius *de omnibus Agricultura partibus*, &c. in Folio. Aristotle's *Morals*, at the End whereof are these Words: *Præfens Liber Aristotelis de moribus ad Eudemium per Leonardum Aretinum de Græco in Latinum translatus extitit, per JOANNEM DE WESTPHALIA in florentissimâ Universitate Lovanienfi residentem, non fluviali calamo, sed ARTE quâdam characterizandi modernissimâ feliciter consummatus anno Domini, 1475. i. e.* “ This present Book of Aristotle concerning Morality, was extant at *Eudemium*, being translated from the Greek into Latin by *Leonard Aretin*, is now happily finish'd by JOHN DE WESTPHALIA, residing in the most flourishing University of *Lovain*, not with the running Pen, but by a very new ART of Forming Characters, in the Year of our Lord 1475.

Some Years after, REUTGER RESCIUS came and set up there, he was skill'd in the *Hebrew* and *Greek* Languages, and possess'd the first Chair of the Professors in *Greek*. He set up about the printing and correcting of *Greek* Authors, whereof he printed a great many. And altho' these Editions be not the finest, yet are nevertheless esteemed. He died in 1545.

GILLES VENIER HEERSTRATEN printed *Expositio in Decalogum Aust. Joanne de Bectis. Ord. Carmelit. in Fol. in* 1486. Petr. de Aliaco *de septem Sacramentis, in Quarto, in* 1487.

ULM in Germany, 1473.



LDARIUS de *Planctu Ecclesia*, in Fol. Two Volumes, was printed here by JOHN ZEINER of Ruittengen, in 1473. *Carta Magna Leonard. de Utino Ord. Præd. Tractatus ad locos communes Concionatorum*, in 1478.

PADUA, 1473.



RANCISCI de Plateâ, *De Resitutionibus, usuris & excommunicationibus*, in Fol. was printed here in 1473.

PETER MAUFER, a French-Man, of whom we spoke before, Page 34. printed here *La Physionomie du Concillator de Pierre d'Apono*, in 1474. *Les Commentaires de Caietanus de Themis sur les quatre des Meteores*, in 1476. *Digestum novum*, in Fol. in 1479. He, some Years after, was at Rouen, and from thence went to Verona.

ANTHONY DE CARCANO printed Mundini *Anatomie omnium humani corporis interiorum Membrorum*, in Fol. in 1478.

JOHN HEBERT printed Avicennæ *Canones*, &c. in Fol. in 1476.

MATTHEW CERDONIS of Windischgrez printed Bartl. Montagnanæ *de Urinarum judicijs*, in Quarto, in 1487.

MOSES DE CASTELLO a Native of Como, printed Joann. Hadesden Anglici *Rosa Anglica dicta quat. Lib. distincta, de Morbis, de Febribus, de Chirurgia, de Pharmacopia*, in Fol. in 1492.

ALOÏS COMENSEM, and BARTHOLOMEW DE TROSSIS printed Joan. Matth. *de Grad. præctica Medica*, in Fol. 1497.

MILAN, 1474.



CICERO. *De Officiis: De Senect. Amicitia & Parad.* in Fol. was printed here by ANTHONY ZORAT of Parma, in 1474.

PHILIP DE LAVAGNIA printed Suetonii opera, in Fol. in 1475. Horatii opera, in Fol. 1476.

CHRISTOPHER VALDARPER of Ratisbon printed *Satyræ Francisci Philelphi*, in Fol. 1476.

LEONARD PACHEL, and ULDERIC SCIZENZELER printed *Pauli Florentini de Quadragesimali*, in Fol. in 1479.

This PACHEL printed by himself several Works of Law, and Ambrosii opera, in Fol. Albicii *Sermones Quadragesimales de contemptu Mundi*, in Quarto, in 1488. Sidonii opera *Apollinaris Poëma aureum*, &c. in Fol. in 1498, are printed in the Name of ULDERIC SCIZENZELER.

BENING and JOHN ANTHONY Two Brothers of Bon, printed together *S. Thomæ opuscula castigata & correctæ per P. Soncinatem Ord. Præd.* in Fol. in 1488.

ESLING, 1475.



ONE, CONRAD FYNER, printed *Petri Nigri de Judæorum perfidia Tractatus*, in 1475. A Treatise against the Jews by Frier Peter Bruder of the Order of the Preaching Friars, in High Dutch, in the Year 1477.

BASLE, 1475.



ROBERTI DE LICIO opus *Quadragesimale* was printed in 1475. Panormitanus alias Abbas Siculus dictus, super v. lib. Decretal. in Fol. 5 Volumes, in 1477.

MICHAEL WENSLER printed Bonifacii VIII. opera quæ sextum Decretalium appellatur, in Fol. in 1477. Mich. de Mediolano Sermones, & aliud *Quadrages.* in 1479.

BERNARD RICHEL printed Petrus de Pergamo super omnia Thomæ Aquinatis opera, in 1478. Hugonis Cardinalis Postilla in iv. Evang. in Fol. 3 Volumes, in 1482.

JOHN AMERBACH was one of the first who printed in round and perfect Letters. He was a learn'd Man, and Corrector to his own Press. He engaged FROBEN to come to Basle and associate with him in printing of the Latin Fathers. He printed the Works of Vincent de Beauvais, in Fol. in Latin, in 1481. Cassiodorus in Psalmos, in 1491. in Fol. S. Ambrosii opera in Fol. 3 Volumes, in 1492. Sancti Augustini opera, in Fol. 6 Volumes, both in folio and in quarto, in 1495, which is thought to be the first Edition, that hath been made in a Body and all together. Statuta & privilegia Ord. Cartusienfis, in fol. in 1510. and many other Works. See his Epitaph narrated by Tonjola in his Book *De Basilea Sepulta*, in the following Words:

EPI T A P H I U M.

JOANNES AMERBACHIUS hic cubat
Cum Barbarâ Ortenbergiâ singul. pudicit. fœminâ,
Ac BRUNONE BASILIOque, filijs
Preproperè quidem hinc ereptis.

Sed ante tamen eruditione suâ trilingui
Per laboriosiss. Hieronym. operum recognitionem
Quibus nunc Docti ubique gentium fruuntur,
Orbi toto commendata.

BONIFACIUS AMERBACHIUS
Parentibus & fratribus optimis,
Sed & MARTHÆ FUCHSIÆ
Uxori suæ Christianarum virtutum dotibus incomparabili,
Cum Ursulâ ac Hertere duabus filiis
Hic quiescenti.

and Progreß of PRINTING.

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Item sibi ipsi liberis suis superstitibus
FAUSTINÆ, BASILIO, JULIANÆ,
Posterisque in humanæ fragilitatis memoriam
F. C.

Parentibus, fratribusque jam olim, uxore verò in ipso atatis flore
cum filiis auditâ dudum expectandi censorij novissimique diei ergo collo-
catis. Anno M. D. XLII.

In English thus,

AN EPI T A P H.

“ Here lies JOHN AMERBACH, with Barbara Ortenberg
 “ his Wife, a Woman of singular Modesty, together with
 “ Bruno and Basil their Sons; too hastily indeed snatch’d
 “ from this, but famous through all the World before their
 “ Death, for their Learning in Three Languages, and their
 “ most laborious Revising the Works of S. Hierom, which the
 “ Learned every where now enjoy, Boniface Amerbach caus’d
 “ make this for his most excellent Parents and Brethren: As
 “ also for Martha Fuchsia his Spouse, (incomparable for the
 “ Stock of Christian Virtues she possess’d) who rests here, with
 “ her Two little Daughters Ursula and Hertere. It is likewise
 “ for himself, and his surviving Children Faustina, Basil, and
 “ Juliana, and all his Posterity, as a Memorial of Human
 “ Frailty.

“ My Parents and Brethren being laid here long since, but
 “ my Wife, with her Two little Daughters, in the Flower of
 “ her Age, very lately in the Year 1542. All of them expect-
 “ ing the Sentence of the last and dooming Day.

NICOLAS KELLERS printed Petrus Lombardus in *Sen-*
sentias, in fol. in 1489. Gersonii Cancellarij Paris. opera, in fol.
 3 Volumes, in 1489.

JOHN FROBEN of HAMMERBURG was one of the first
 with AMERBACH, who brought into Germany the Delicate-
 ness in the ART of PRINTING, and made the best Choice
 of good Authors. They were particular also in this, That they
 would not suffer the Printing of infamous Libels and wicked
 Books; which the Printers in Holland now a-days make no
 Scruple to do, who, thro’ a sordid Interest, print blindly, and
 without Distinction all they can to make them rich.

This JOHN FROBEN printed in 1495. *Biblia Sacra*, in octavo. *Speculum aureum* Henrici Herp. in quarto, in 1496. The Works of S. Hierom, in fol. 5 Volumes, in 1516 and 1524. Those of Erasmus, in fol. 9 Volumes, in 1519. of St. Hilary, in fol. in 1523. These Editions are esteem'd for the best and most correct, having been corrected by JOHN REUCHLIN of CAPNION, ERASMUS, and the Two Brothers call'd AMERBACH. After having printed the *Latin Fathers*, he made himself renown'd by the first Editions he made of the *Greek Fathers*, which till then had not been seen thro' all Germany. He had several Children, and gave in Marriage one of his Daughters, named *Justine* to NICOLAS LEVESQUE a Printer also at Basle. FROBEN had Two Sons JEROM and JOHN FROBEN. He died in 1527. This FROBEN, the Father, printed, with JOHN PETER LANGENDORF, *Concordantie Bibliorum*, in fol. in 1506. *Glossa ordinaria in Bibl. Auct. de Lyra*, in fol. in 1506. The following Epitaph, made in his Praise, is taken out of the Book, *De Artis Typographica Querimonia* d' Henry Estienne.

EPITAPHIUM JOANNIS FROBENII

PER DESIDERIUM ERASMUM ROT.

*Arida JOANNIS tegit hic lapis ossa FROBENI,
Orbe vivet toto, nescia fama mori.*

*Moribus hanc niveis meruit studiisque juvandis,
Quæ nunc mæsta jacent orba parente suo.*

*Rettulit, ornavit veterum Monumenta Sophorum,
Arte, manu, curis, ære, favore, fide.*

*Huic vitam in cælis date Numina iusta perennem:
Per nos in terris fama perennis erit.*

It is to the Two Brothers JEROM and JOHN, both excellent Printers, that we are obliged for the many Editions of the *Greek* and *Latin Fathers* which they printed, and caused correct both by SIGISMOND GELENIUS, and by ERASMUS, who calls JEROM FROBEN, *Alter meus*, i.e. Another Self, in a Letter of Thanks which he wrote to Paracelsus for having cured a Pain in his Side. They Two began both to print St. Basil, in fol. in 1532 and 1551. St. Augustine, in fol. 8 Volumes, in 1529. St. Jerom, in fol. the Works of Erasmus, in 9 Volumes, in fol. in 1540. St. Chrysostom, in 6 Volumes, in fol. in 1530 and 1547, and many other *Greek* and *Latin Fathers*. His

Epitaph

Epitaph is set down by *Tonjola* in his Book, *De Basilea Sepulta*, in the following Words.

D. O. M. S.

HIERONYMO FROBENIO JOANNIS F.

Typographo Clariss.

Inter initia Fed. Helveti Basilea nato,

Sincera Relig. & æquitatis observantiss.

De Rep. Liter. optimis Auctoribus

Emendatè atque eleg. edend. præclarè merito,

Humanitate ac beneficentiâ,

Domi, forisque omnibus charo,

In acerbiss. ac diurnis stomachi quibus & extinctus est,

Supra fidem ad extr. usque patientiss.

M. S. ergo

AMBROSIUS & AURELIUS FF.

M. P. P.

Parenti longè chariss.

B. annos LVI. menses VII. dies VII.

θ Christi anno M. D. LXIII. III. Id. Martij.

The following Distich is cut out on his Tomb.

Gentem expectamus nostram, spes altera vita

FROBENII quondam, nunc gelidi cineres.

They printed also at *Basle* in 1491. *Historia Antonini Archiepiscopi Florentini, de Pontificibus & Imperatoribus ab anno 1208. ad annum 1491. in fol. 3 Volumes.*

NICOLAS LEVESQUE, a Native of *Forest*, was in Company with JEROM FROBEN the Son, whose Sister called *Justine* he had married, with whom he continued to print several of the *Greek and Latin Fathers*. He brought again into very great Repute the Family of the FROBENS, and printed in 1538. *Biblia Sacra, in fol. 2 Volumes.* GESNER did dedicate to him as a very learn'd Man, *Les Partitions Theologiques*, which is the 21st and last Book of his *Pandects*, printed in 1549. His Epitaph is set down by *Tonjola* in his Book, *De Basilea Sepulta*, in these Words:

*The History of the Invention*CHRISTO S.
NICOLAO EPISCOPIO*Clariss. viro Opt. Typograph.*

O IUSTINÆ FROBENIÆ IO. F.

*Matrona honestiss.**Cum per septem lustra in sacrosancto**Conjugio fortunati vixissent,**Pietate Deum, æquitate homines**Sibi conciliaissent,**Mortis vinculis exolutis Liberi superstites**Par desideratiss.**M. C. L. P.**Obijt Pater ex atrophâ etat. suæ LXIII.**Mater verò cum IV. libb. ex pestilentia,**Ætatis suæ LII. V. Kal. Octob. anno Christi M. D. LXIV.**Viximus unanimis CHRISTO, nunc carne soluti**Viximus æternum victuri, vivite nati.*

He had one Son who succeeded him, whose Epitaph, set down by the same Tonjola, is, as follows.

TRINITATIS.

EPISCOPIO NICOLAI F.

*Typographo Basil.**Ut nominis, ita & artis, industria,**Fidei, erudit. patern. heredi.**In medio etatis cursu**Magno cum Reipubl. Litt. incomm.**Bonorum omnium cum luctu**Humanis exemplo**Marito incomparabili**ELIZABETHA BAVARA uxor infeliciſſ.**Anima suæ dimidio**Extremum hocce Conjug. fid. & observ.**Munus contra votum persolvit.**Migravit V. vitæ septennario,**Anno Sal. M. D. LXVII. IV. Kal. Jan.**H. M. H. S.*

This

and Progreß of PRINTING.

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This NICOLAS LEVESQUE had a Brother called EUSEBIUS, with whom he printed Cifneri *Oratio de Friderico II. Imperatore* in 1555. and many other Books. His Epitaph, set down by Tonjola in his Book, *De Basilea Sepulta*, is, in the following Words:

S S.
Publicum bonum
Opt. quorumvis Autor. Typograph.
Lucubrat. privata util. prætul.
 EUSEBIUS EPTSCOPUS Basileensis
Ita
Quod volebas conjux
Propr. sed & alienos libb.
Geminatâ curâ completus,
Sexagenario major
Optatis tuis Manib. associor.
Anno CIO. IO. XCIX. Octob. V.

JOHN OPORIN of Basle, a Son of JOHN HERPST a Painter, who, because the Name of his Family in High Dutch signified *Anthony*, was called *Oporin* from the Greek Word *Οπωρα*. He was Professor of the Greek and Latin Languages; he join'd, with him, FROBEN in printing the Greek Authors; and after FROBEN'S Death, he printed by himself several considerable Works, which himself Corrected. He printed in 1545. *Joannes Rivius de Mysterio Redemptionis*. He died in 1568. aged above 60 Years. The Officers of the University, out of Gratitude, carried him on their Shoulders to the great Church of Basle, where he was interred near to the Sepulchres of *Didier Erasmus*, *Simon Gryne'e*, *John OEcolampade*, and *Sebastian Munster*. His Epitaph is set down by Tonjola in these Words:

ÆTERNITATI.
 JOANNES OPORINUS
Basil. Typographus,
Doctus, Operosus, Elegans,
Libris innumeris
Virtutum herede ex IV. Conjuge
unico relicto,
Publicis lachrymis priv.
Sexagenar. major.
Heic cond.

Frugifer

The History of the Invention

Frugifer AUTUMNUS perijt, Dīs notus & orbi
Othion elapsus Nautis meditatur Arion.

Quantula sint hominum corpuscula, disce Viator.

Magnus OPORINUS conditur hoc Tumulo.

One of his Friends made him also the following Epitaph.

Operosus OPORINUS

Heic situs est.

Ergo requiescit Arion.

Dixisse plura fas nefast.

Anno Sal. M. D. LXIX. Pr. Id. Jul.

Ætat. LX.

HENRY ESTIENE made also one in Greek, which is set down in his Book, *De Artis Typographica Querimoniâ*.

JOANNIS OPORINI EPITAPHIUM

Hic dum Librorum donat tot millia luce,

Poscat ut his orbem Bibliotheca novum.

Luci etiam dum dat nigris mage digna teneoris

Doctrinæ haud rudis est, inditione caret.

Sed cum delectu libros committere prelis,

Et cum judicio, judicat esse nefas.

He had, for a Mark, an *Arion*, upon a Dolphin, holding a Violin in one Hand, and the Bow in the other, in the Midst of the Sea, with these Words, for a Motto :

In via virtuti nulla est via, fata viam invenient, Arion.

ROVEN, 1476.



PETER MAUFER a Native of Normandie, who had before printed at Padua, printed Albertus Magnus *de lapidibus & mineralibus, &c.* in fol. in 1476.

MARTIN MORIN dwelling before S. Lo, printed *Profectum Religiosorum, in octavo*, in 1494. *Postilla super Evangelia & Epistolas totius Quadragesimæ, cum expositione*

atione morali, nec non questionibus F. Anton. Betoni ejusd. Ord. &c. in 12mo. in 1497. Nicolas de Lyra Ord. Min. *Postilla seu Sermones in Epist. & Evang. Quadrages. in octavo*, in 1497.

JOHN LE BOURGEOIS printed in 1498. *L'Imitation de JESUS*, translated from the Latin into French, with the Book, *Mépris du Monde*, in quarto. He had for a Motto these Words: *Sit nomen Domini benedictum*, with the Arms of the City of Rouen.

PETER OLIVER, and JAMES FORESTER printed for JOHN PETIT a Bookseller at Paris, *Expositio in Psalterium* R. D. Joan. Yfani de Turrecrematà, in octavo. without Date.

VICENZA, 1477.



WE have printed here by HERMAND DE LEVI-LAPIDE and PETER of HARLEM Antonius Andreas *de principiis rerum naturalium &c. in fol.* in 1477. And without the Printer's Name, Mapheus Vegius *de significatione verborum in Jure Civili*, in 1477. and Durandi *Rationale Divinorum Officiorum*, in fol. in 1480.

ESTIENNE KOBLINGER of Vienna printed Tortetii Aretini *Comment. Grammaticarum opus* in 1479. *Sermones de Utino sup. Quadragesimal.* in 1479.

HERMAN LICHTENSTEIN printed Hubertini Clerici Cisterciensis *in Epistol. Ciceronis Comment. in fol.* in 1479.

There was printed here also in 1482. *Sancti Athanasii Opera*, Lat. in fol.

HENRY LIBRARIUS printed Leonardi de Nogarolo *Liber de Beatitudine*, in fol. in 1485.

JEROM à SANCTO VISIO printed Gaëtani Thienensis *Philosophi Artium & Med. Doct. Exp. in lib. Aristotelis de anima*, in fol. in 1486. Franc. Maturantius Perusinus *in M. T. Ciceronis Philippicas*, in fol. in 1488.

TREVISI,

TREVISI, 1477.



FORTELLI Aretini *Comment. Grammat. & Dictionarium nominum propriorum*, in fol. was printed here in 1477. and Senecæ opera in 1478.

MICHAEL MANZOLO printed here *Ametor vera Comædia de Nymphe Florentine di Joanni Boccaccio*, in fol. in 1479.

PAVIA, 1478.



FRANCIS DE S. PIERRE printed in 1478. *Fred. de Senis super permutatione Beneficiorum*, in fol.

ANDREW BONETIS printed Joannis Michaëlis Savonarolæ *Practica de Ægritudinibus à capite usque ad pedes*, in fol. in 1486.

JOHN ANTONY DE BIRRETIS and FRANCIS DE GYRARDONGHIS printed together *Rosella Casuum per Fr. Bapt. Tromalam Ord. Min. in quarto*, in 1489.

GABRIEL DE GRASSIS printed Petr. de Apono *Conciliator. Differentiarum Philosophorum, & precipuè Medicorum*, in fol. in 1490.

LYONS, 1478.



LES *Pandectes en Medecine de Matthæus Sylvaticus*, was printed here, in 1478.

WILLIAM KING printed here *le Traité des Eaux artificielles, & les vertus & proprietéz d'icelles profitant au corps humain*, in 1483.

JANON CARCAIGNI printed *Rosarium Beatæ Mariæ Virginis*, in quarto, in 1488.

JOHN TRECHSEL a German, Father-in-law to BADIUS printed the first Volume of *S. Augustin* in Latin, in fol. in 1488.

which

which were finish'd at Basle by AMERBACH, of whom before, Page 38. Thereafter he printed *Tractatus venerabilis Magistri Joan. Gerson. de Meditatione Cordis*, in quarto, in 1489. and *de Imitatione Christi Thomæ de Kempis; Præclarum opus Valeſci de Tharanta Medici, quod Philonium dicitur*, in fol. 1490. at the End whereof are these Rhimes:

*Laus & honor sint nostro Creatori,
Qui finem imposuit præſenti labori,
Completum est Philonium jussu Salvatoris,
Liber utilissimus & magni valoris.*

Thereafter he printed Guido Juvenalis Cenomanus in Terentium, in quarto, in 1493. Joan. Ganiveti opera Medica, in quarto, in 1496. Rob. Holkot. in quat. lib. Sententiarum, & in ejusdem questiones, in 1497. *Questiones D. Augustini*, in quarto, in 1497. and many other Books.

MICHELET TOPIE of Pyémont and JAMES HERENBETD, both Germans, printed in 1488. *le Voyage de la Terre Sainte, avec les Cartes Geographiques des lieux principaux, & la representation des Villes*, par F. Nicole le Huen Religieux Carme, in fol.

JOHN DUPRE' printed *Actores cum glossa octo libros subscriptos continentes, videlicet Catonis, Theodoti, Haceti, Cartulæ, aliàs de contemptu mundi; Thebiadis parabolarum Anari: fabule Æſopi, necnon Floreti*, in quarto, in 1489. Boëtius Severinus de Consolatione Philosophia, necnon de disciplina Scholarium cum Comment. S. Thomæ, in octavo, in 1493.

JOHN CLEIN a German, printed *Sermones funebres Magistri Joannis de sancto Geminiano*, in quarto, in 1489.

PETER MARESCHAL caused print in 1490. *Opus Tripartitum*, containing Three Treatises of GOD's Commandments, of Confession, and the Art of dying well, translated by John Gerson.

JOHN DE LA FONTAINE caused print *la Chirurgie d' Alanfranc*, translated from the Latin by William Yvoire, in quarto, in 1490.

ANTHONY LABILLONIS printed with MARIN SARACENI *Medicina Bernardi de Bordonio*, in fol. in 1491.

JOHN DE VINGLE printed *Speculum Regiminis de hominis reformat.* in quarto, in 1497. *Vocabularium Juris pro communi omnium utilitate & faciliori aditu ad notitiam utriusque Juris*, in fol. in 1499.

JOHN

JOHN DYAMANTIER caused print *le Proprietaire des choses*, translated from *Latin* into *French* at the King's Command, by Frier John Corbichon of the Order of S. Augustin, Chaplain to CHARLES V. King of France, in 1500.

GASPARD ORTUM, and PETER SCHENCK printed *l'Histoire de Lusignan, ou de Melusine, par Jean d'Arras*, in 1500.

BARTHOLOMEW BUYER, a Native of Lyons, printed *le Nouveau Testament*, translated by Julien Macho, and Peter Farget, in fol. in 1500.

JOHN BACHELIER printed Joan. de Tornamira *Tractatus de Febris*, in quarto, in 1500.

GENEVA, 1478.



Le Traité des Anges du Cardinal Ximenes, was printed here in 1478. *Le Fasciente, ou Fardellet Historial des temps*, translated from the *Latin* into *French* by R. P. Peter Farget of the Order of the Augustins, in fol. in 1495.

JAMES ARNOLLET printed *Passionale Christi* in 1490. *Le sept. Sages de Rome*, in 1498.

MANTUA, 1479.



IN this City PAUL JOHN DE BUTSCHBACH printed Albertus Magnus *Philosophus de Annalibus*, in fol. in 1479. at the End whereof are these Words: *Finit feliciter opus Alberti Magni Philosophi de Annalibus, & impressum Mantuæ per PAULUM JOANNEM DE BUTSCHBACH Alemanum Moguntinensis Diocesis, sub anno Domini 1479. die 12. Januarii, regnante ibidem felicissimo illustrissimo Domino D. Federico D. Gonzaga Marchione tertio. i. e.* " This Work of Albertus the Philosopher is happily ended, " and printed by PAUL JOHN of BUTSCHBACH, a German, of the Diocesis of Mentz, at Mantua in the Year of our Lord " 1479, Jan. 12. the most illustrious Lord, the Lord Frederick de " Gonzaga III. Marquess reigning most happily there. He

He also printed *Posilla Morales Nicolai de Lyra Ord. Minor. in fol. in 1481.* having at the End thereof these Words: *Impressum hoc opus Mantuæ*, and so as above, with the Alteration only of the Year of the Impression.

VINCENT BERTHOCHUS came hither afterward, who printed Matthæi Bosli *Epistola familiares, in fol. in 1490.* and 1493.

PIGNEROL, 1479.



JOHN DE RUBEIS a French-Man, who before had been in Company with JANSON, a Printer at Venice, set up in this City, where he printed Juvenalis *Satyricon, in fol. in the Year 1479.*

ZWOLL, 1479.



ZWOLL, a City in Holland, had printed in it, in the Year 1479. S. Bonaventuræ *Sermones de Tempore, & de Sanctis, in folio*, & Joan. de Mandeville *Itinerarium, in quarto*, in 1483.

GOUDE, 1480.



IRARD LEEU printed here, *Ex gestis Romanorum Historia notabiles moralizata, in quarto*, in 1480. *Dialogus Creaturarum, in quarto*, in 1481. He went some Years after to Antwerp, where he printed, as we shall speak hereafter.

BRIXEN, 1480.



ONIMAN DE BONINIS of *Raguse* printed Solinus *de mirabilibus mundi*, in 1480. Macrobij Aurelij Theodosij *Saturnalior. lib.* in 1483.

JAMES BRITANNICUS, a *Britain*, printed Abuchare Mugamel *insignis Medici Opera*, in fol. in 1486. Consilia Raphaëlis de Raymundis de Cunis, & Raphaelis Fulgosi de Placentiâ, in fol. in 1490. S. Ephrem *Opera*, in fol. in 1490. (which is the first Edition of this Author.) And with his Brother ANGEL, *Biblia Sacra*, in quarto, in 1496.

BERNARD MISINTAM printed here Baptista Mantuani *de Patientia libri tres*, in 1497.

REGIO, 1482.



UCII Junii Moderati Columellæ *de Re rusticâ, lib. 12. in fol.* was printed here by BARTHOLOMEW BRÜSCHUM, and M. Terentij Varonis *de Re rusticâ liber, in fol.* in 1482. The same Book was also printed at the same time by FRANCIS MAZALUM, in fol. in 1498. These Two printed together in 1482. and 1498. Palladii Rutilli Fauri *de Re rusticâ lib. 13. de Incisionibus liber. Extant cum* Catonis, Varonis & Columellæ *lib. de Re rusticâ, in fol.* And in Name of FRANCIS MAZALUM alone Junius Pomponius Fortunatus *ad Hortalum Columellæ Interp. in fol.* in 1498.

FLORENCE, 1482.



ARCILII Ficini *Platonica Philosophica de Immortalitate animarum* was printed here in 1482. Homerus *Græcè*, in 1488. Here also was printed in 1527. *Le Decameron* de Bocace in *Italian*, which pass for the best of all the Editions, and is very rare, and sought after by the Virtuoso's.

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and Progreß of PRINTING.

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ANTONIUS MISCHOMINI, printed *Tabula della salute in quarto*, in 1494.

LAURENCE MORGIANI printed *Savonarolæ Tract. de simplicitate vitæ Christianæ*, in quarto, in 1496. which is the first Edition of the Works of this Author.

LAURENCE FRANCIS DE ALOPA of Venice, printed *Anthologium Græcum Florentinum*, in fol. upon Vellom. This Book is singular, being all printed in Greek Capitals, it may be seen in the Bibliothek of St. Genevieve.

LEIPSICK, 1484.



ERE was printed by MARK BRAND, *Albeci Archiepisc. Pragensis Praxis medendi, &c. in quarto*, in 1484. Ulricus Molitor de Lamis: *Ejusdem de Constantia* in 1489. Simon Pistoris de Malo Franco, in quarto, in 1498.

BRÜGES, 1484.



OLART MANSION printed *L'Ovide de Salmon, ou Metamorphose*, in fol. in 1484.

Some Years after came hither and set up HUBERT GOLTZIUS of Venloo in the Dutchy of Gueldreland, who was renown'd for the Knowledge of Humanity, History and Antiquity, and an exquisite Knowledge of Medals, as may be seen by the following Books, which he composed, viz. C. Julius Cæsar. *Hist. Imperatorum*, in fol. in 1563. Julius Cæsar *de Festis & Triumphis Rom.* in fol. in 1566. Cæsar Augustus, in fol. in 1574. Sicilia & magna Græcia, at the End whereof is *Siciliæ Hist. posterior*, in fol. in 1576. In several Volumes, which he printed himself, thro' an Apprehension that there had past some Faults in the Printing of his Works; and for to have this Work entire, he join'd a Volume, commonly called *Les Jannes*, which he caus'd print at Antwerp. This Work was very much sought after by the Learned, and is

the best Edition: It hath been re-printed since by PLANTIN at *Antwerp*. This GOLTZIUS died in 1583.

VALENCE, 1484.



IMERIUS *de vita Christiana, in quatuor partes distincta*, was printed in this Place in the Year 1484.

DIC DE GUMIEF printed *Ars Raymundi Lulli, in fol.* in 1503. which is the first Edition of this Author.

CREMONA, 1485.



N this City was printed, Hermol. Barbari *Castigatio Plinii Natural. Historia*, in 1485. Constantii Appalani *Soliloquia de humani Arbitrii libertate & potestate, in quarto*, in 1496. Sylvestri Prieratis *Additiones in Joan. Carpeolam*, in 1497.

HEIDELBERG, 1485.



HERE was printed here in 1485. F. Gugonis *de Prato Florido Ord. S. Dominici Sermones de Sanctis*, Joannes de Magiltris *Questiones veteris Artis, in quarto*, in 1488.

Sometime after JEROM COMELIN, a French Man, a Printer and Bookseller, came hither: He was skill'd in the Greek and Latin Tongues, as appears by all the Editions of the Greek and Latin Fathers which he corrected, and wherein he had Notes that are very much esteemed. He printed, since the Year 1560. in Switzerland, Sanctus Chrysostomus in *N. Testamentum, in fol.* 4 Volumes, in 1596. This Edition, with that of the Old Testament printed at Paris, makes this Work complete and

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and the best Edition. *S. Athanasii Opera Gr. Lat. in fol.* *S. Iuliani Martyris Opera, in fol. Gr. Lat.* and several other considerable Works, very much sought after. He resided for the most part, at *Heidelberg*, upon the Account of the *Palatine Library*, where he had the best Manuscripts. There are many Books printed by him without his Name, but are known by his Mark, which represented Truth sitting in a Chair. He died in 1597. *Gruteri Inscriptiones, in fol.* in 1616. was printed in this Town.

FERRARA, 1485.



ANDREW GALLUS printed *Divi de Garbo Chirurgia cum Tractatu ejusdem de Ponderibus, in fol.* in 1485. *Tractatus de Urinis & pulsibus Auct. Bernardo de Gordonio, in fol.* 1486.

LAURENCE RED of *Valence*, in Latin he is nam'd *Rubeus*, printed *Opus de claris mulieribus Philippi Bergomenfis, in fol.* 1497. In this Book is represented the Figure of *Pope's Jean*, and her History; which makes it very much sought after by the Learned, being very rare.

TOLEDO, 1486.



PETER Ximenez *Confutatorium errorum contra claves Ecclesie nuper editorum*, was printed here in 1486. PETER HAGEMBACH printed, by Order of Cardinal *Ximenes*, for MELCHIOR GOZRICII of *Navarre* in Italy, *Missale mixtum secundum regulam Beati Iſidori, dictum Mozarabes, in fol.* in 1500. and a Breviary thereof, *in fol.* in 1502. These Two Books are extremely rare, they may be seen in the Library of my Lord Archbishop of *Rheims*, (1689.) who is one of the most Learn'd Men in *Paris*.

THOULOUZE, 1488.



THOMÆ de Valois *Commentaria in D. Augustin. de Civitate Dei*, was printed here in 1488. Before the Year 1500. JOHN JAMES COLOMIEZ printed *Quotlibeta Juridica*, in 160. This Family of the COLOMIEZ have exercis'd the ART of PRINTING always in this Town, and was at the Year 1689 exercis'd by WILLIAM LOUIS COLOMIEZ.

TUBINGEN, 1488.



FREDERIC MEYNBERGER printed *Gabrielis Biel de Sacro Canone Missæ Expositio*, in octavo, in 1488. *Tractatus bipartitus* Conradi Summenhart de Calvo, in 1494. And with JOHN OTTMAIR *Sermones* Wilhelmi Parisiensis, in 1499.

ANTWERP, 1489.



Pistolandi *Ars*, Auctore Francisco Nigri, in Quarto, was printed here by GERARD LEEU in 1489.

MARTIN CESAR printed *Aurelii Prudentii Opera*, in Octavo, in 1536.

CHRISTOPHER PLANTIN, a Native of Mont-Louis near Tours was a very learn'd Man, and understood the Languages. PHILIP II. King of Spain gave him the Title of Arch-Printer in Consideration of his Merit, and a Salary for maintaining the Reputation he had acquir'd by his fine Works. He printed, at this King's Charges, that fine Bible in the several Oriental Tongues, whose Types were casten and made at Paris by WILLIAM LE BE'; it was begun to be printed in 1569. This is a chief Piece of PRINTING, as also the great many other Books which he left us in their greatest Perfection. He had

had the finest Printing-House in Europe; and the finest Library which he left to BALTHASAR MORET his Grandchild. He had several Daughters, and gave one in Marriage to FRANCIS RAPHELENGIUS, who had been his Corrector, and set up at Leyden in Holland. This FRANCIS RAPHELENGIUS was skill'd in the Greek, Hebrew, Chaldaic, Arabick and Latin Languages. He was Professor also of Hebrew and the Arabic Languages at Leyden, whither he brought PLANTIN'S Printing-House and used his Mark, and printed several fine Books. Another Daughter of PLANTIN was married to ADRIEN PERRIER a Bookseller at Paris, with whom he gave his Library, and the House he had at Paris. This Man took also his Mark, of whom we shall speak hereafter. The Third married MORET, who succeeded him both in his Printing-House and Book-seller's Shop at Antwerp. He died in 1589. His Epitaph, as set down by Tonjola in his Book entitled *Basilea Sepulta*, is, as follows:

D. O. M. S.

CHRISTOPHORO PLANTINO
Turonensi Civi.

*Incola Antwerpiano,
Architypographo Regio
Pietate, Prudentia, Acrimonia ingenij,
Magnâ Constantiâ & labore maximo,
Cujus industria atque operâ
Infinita opera, vetera, nova
Magno & hujus & futuri sæculi bono,
In lucem prodierunt.
IOANNA RIVERA Conjux
Et liberi heredesque,
Illa optima viro,
Hi Parentes mæsti
Posuerunt.
Tu qui transis & hæc legis
Bonis manibus benè precare.
Vixit annos 75.
Desit hic vivere Kal. v. Ann. 1589.*

He had for a Motto, on the first and last Pages of his Works about a Compass, which was his Mark, these Words, *Labore & Constantia.* i. e. *By Labour and Constancy.*

SIENNA, 1489.

HERE at this time was printed *Clausula Epistola Ciceronis,* in fol.

MODENA, 1490.

DOMINIC RICHIZOLA printed *Liber Sanctorum trium Regum Coloniae quiescentium, &c. in Quarto,* in 1490.

SEVILLE, 1491.

LE GRAND, THOMAS, PAUL DE COLOGNE, and JOHN PEGNICZER of Nuremberg, all Germans, printed here, in Company, *Floretum Sancti Matthæi collectum à R. Prasule Cauriensi Petro de Prexano in sacra Scripturâ Professore,* in fol. in 1491. and also, *Alphonfi Tostati opera,* in fol.

MAYNARDO UNGUT, a German, printed here *Cronica del Roy Dom Pedro Roy de Castille y Leon,* in fol. in 1495.

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INGOLSTAT, 1492.



WE have printed here Porphyrii *Ifagoge*, in fol. in 1492. About the Year 1500. there came hither one PETER APPIAN, the Learn'dest Astrologer in his Time, whom CHARLES V. honour'd with Knighthood, he compos'd and printed a Book of Cosmography in High Dutch; another Book entitled, *inſcriptiones Orbis* in 1524. and *Opus Cæſareum Aſtronomium*, for which Work CHARLES V. made him a Preſent of 3000 Crowns of Gold. He died aged 52 Years, and left behind him a Son call'd *Philip Appian*, a famous Doctor for his Skill in Medicin, and the Mathematicks.

There was alſo printed here by EDERUS for ANDREW ANGENMAN *Antique Lectiones Henrici Caniſſii Profeſſoris in Academia Ingolſtadienſi*, in quarto, 6 Volumes, in 1607. and the following Years. *Peter Stewart* compos'd one Volume, which is the Sequel of this Work, printed alſo at *Ingolſiat* in 1616. and is very rare, and much eſteemed by the Learned. This gave Occaſion to the Compilations of the Fathers, which Father *John Luce d' Achery a Benediſtin* hath favoured us with under the Title of *Spicilegium*, printed at *Paris* by CHARLES SAVREUX, and WILLIAM DES-PREZ.

THURIN, 1492.



NICOLAS DE BENEDICTIS, a *Spaniard*, and JACOB SUIGUS printed together *Opus aureum, quod Lumen Apothecariorum dicitur*, in fol. in 1492. *Saluſtii Opera*, in fol. in 1494.

DOLE, 1492.

JOHAN HEBERTIN printed Harnmundienfis *Lectio declarativa super Epidemia morbo, in quarto*, in this Place, in the Year 1492.

ANGOULESME, 1493.

HERE was then printed a Book, entitled, *Gracismus*.

LUNENBURG in Germany, 1493.

THOMAS de Kempis, *de Imitatione CHRISTI in octavo*, was printed in this Place by JOHN LUCE, in 1493. Joann. Gerson *de Meditatione Cordis*.

HAGENAW, 1493.



IN this Place was printed Hieronymi Presb. *Hymnorum Expositio, in folio: Ejusdem Hymnorum Expositio cum notabili Comment.* in 1493.

JOHN RYMAN, and HENRY GRAN printed together, *Bigæ Sermones de Sanctis*, in 1497. *Concilij Constantiensis Acta & Decreta stud. & operâ Hieronymi de Croatio, in quarto*, in 1500. and in JOHN RYMAN'S Name *Postilla Magistri Nicolai de Gorran Ord. Præd. in fol.* in 1502. and *Clavassii Summa de Casibus Conscientiæ, in fol.* in 1505.

FRIBURG, 1493.

KILIANUS printed S. Bonaventuræ in *Sententias lib. &c.*
in fol. in 1493.

BARCELONA, 1495.

AT this Time was printed here Franc. Ximenii *Pastorale pro*
Instructiōe Episcoporum & Superiorum, in fol. *Ejusdem Scala*
Cali, in 1501.

PAMPELUNE, 1496.

WILLIAM DE BROCARIO printed Petri de Ca-
strovol *Ord. Min. Comment. super lib. OEconomicorum &*
Politicorum Aristotelis, in fol. in 1496.

GRENADA, 1496.

NOW was printed Franc. Ximenius *de Vita Christiana*,
&c.

DEVENTER in Holland, 1494.



QUATUOR *Novissima* was printed here, in 1494.
Æsopus moralizatus cum Comment. in 1496. There-
after RICHARD PAFRAER printed *Itinerari-*
um Joannis de Hesse Presbyteri Hieros. in quarto, in
1499.

MONTFERRAT,

MONTFERRAT, 1496.

M. MANFREDO printed *Viaggio de Grou de Mandavilla, in quarto*, in 1496.

PROVENCE in Brie, 1497.

WILLIAM TAVERNIER printed, *La Regle des Marchands par Jean le Liseur de l'Ordre des Fr. Precheurs*, in 1497.

BURGOS, 1499.

JOHN DE REY printed *Centon Epistolas del Bachiller* in quarto, in 1499.

BEMBERG, 1499.

JOHN PFEIL printed *Liber Missale Breviarium Romanum* in 1499.

CAEN, 1500.

PETER REGNAULT, a Bookseller to the University of this Town, caused print at Roüen, *Epitome, alias Compendium Theologica veritatis, in octavo*, in 1500.

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MICHAEL AUGIER printed at *Caën* for JOHN MACE' Bookfeller living at *Rennes*, and for RICHARD MACE' Bookfeller in the University of *Caën*, living at *Rouen*, Joannis Gersonis *Tractatus de virtutibus & vitijs*, &c. in quarto, in 1502.

BRUGES, 1500.

ABOUT this Year, one PETER DE SARTIERES, a Bookfeller here, caused print at *Paris* by BERTHOLD REMBOLD *Lectura Lucae de Penna Doctoris Galli in tres posteriores libros Codicis*, in fol. in 1505.

PORCHEIM in Germany, 1503.

THOMAS ANSHELMUS de *Bade* printed *Rabani Mauri de Laudibus S. Crucis*, in fol. in 1503.

A

A
Contemplation
 UPON
 The Mystery of MAN'S REGENERATION,
 In Allusion to the MYSTERY of
PRINTING.



RE AT Blest MASTER-PRINTER, Come
Into thy Composing-Room :

*Wipe away our foul Offences ;
 Make, O make our Souls and Senses,
 The Upper and the Lower Cases ;
 And thy large Alphabet of Graces
 The Letter, which being ever fit ;
 O haste thou to Distribute it :
 For there is (I make Account)
 No Imperfection in the Fount.
 If any Letters Face be foul,
 O wash it, ere it touch the Soul ;
 Contrition be the Brush ; the Lye,
 Tears from a Penitential Eye.*

*Thy Graces so Distributed,
 Think not thy Work half finished :
 On still, O LORD, no Time defer,
 Be truly a COMPOSITER.
 Take thy Composing-Stick in Hand,
 Thy Holy Word, the firmest Band ;
 For sure that Work can never miss,
 That's truly Justify'd in this.*

*The End of Grace's Distribution,
 Is not a meer Dissolution ;
 But that from each Part being cited,
 They may be again United :
 Let Righteousness and Peace then meet,
 Mercy and Truth each other greet ;*

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*Let these Letters make a Word,
Let these Words a Line afford,
Then of Lines a Page compose,
Which being brought unto a Close,
Be Thou the Direction, LORD;
Let Love be the fast-binding Cord.
Set, O LORD, O Set apace,
That we may grow from Grace to Grace;
Till tow' rds the Chace we nearer draw,
The Two strong Tables of Thy Law,
Of which the Two firm Croffes be,
The Love of Man, next after Thee.
The Head-Sticks are Thy Majesty;
The Foot-Sticks, Christ's Humility;
The Supplications of the Saints,
The Side-Sticks, when our Faith e'er faints;
Let the Quines be Thy sure Election,
Which admits of no Rejection;
With which our Souls being join'd about,
Not the least Grace can drop out.
Thy Mercies and Allurements all,
Thy Shooting-Stick and Mallet call.*

*But when all this done we see,
Who shall the CORRECTOR be?
O LORD, What Thou Set'st cann't be ill,
It needs then no CORRECTOR's Skill.*

*Now tho' these Graces all are Set,
Our Hearts are but White-Paper yet;
And by Adam's First Transgression,
Fit only for the worst Impression.
Thy Holy Spirit the PRESS-MAN make,
From whom we may Perfection take;
And let Him no Time defer,
To Print on us Thy Character.
Let the Ink be Black as Jet;
What though? It is comely yet,
As Courtains of King Solomon,
Or Kedars Tents to look upon.*

*Be Victory the Press's Head,
That o'er Oppression it may tread.
Let Divine Contemplation be
The Skrews, to raise us up to Thee!*

The

The History of the Invention, &c.

The Press's Two Cheeks (unsubdu'd)
Strong Constancy and Fortitude:
Our slavish Flesh let be the Till,
Whereon lay what Trash you will:
The Nut and Spindle, Gentleness,
To move the Work with Easiness:
The Platten is Affliction,
Which makes good Work, being hard set on.
The Bar, the Spirit's Instrument,
To sanctifie our Punishment.
The Blankets, a Resemblance hath
Of Mercy in the midst of Wrath.
The Frisket, thy Preventing Grace,
Keeps us from many a sully'd Face.
 CHRIST JESUS is the Level Stone
That our Hearts must be Wrought upon.
The Coffin, wherein it doth ly,
Is Rest to all Eternity.
The Cramp-Irons, that it moves on still,
Are the good Motions of the Will.
The Rounce, the Spirit's Inspiration,
Working an Holy Agitation.
The Girts; the Gift of Continence,
The Tether of th' Unbridled Sense.
The Winter, whereon all doth ly,
Is Patience in Adversity.
The Footstep, Humbleness of Mind,
That in it self no Worth can find.

If there be such a Chance as this,
That any Letter batter'd is,
Being come unto thy View,
Take it out, put in a new.
Or if Satan, that foul Fiend,
Marr, with a Pretence to Mend,
And being at thy Goodness vex't,
Makes Blasphemy of thy pure Text,
Find it out, O LORD, and then
Print our Hearts new o'er agen.

O LORD, unto this Work make hast,
 'Tis a Work that long will last:
 And when this White-Paper's done,
 Work a Reiteration.

F I N I S.

